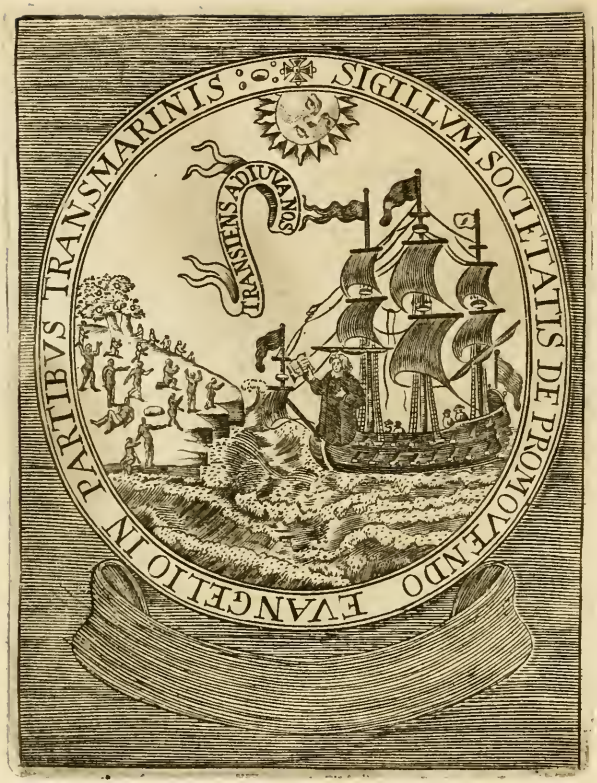

Printed by Order of the Society,

John Chamberlayne,

SECRETARY.

AN ACCOUNT OF THE SOCIETY FOR *PROPAGATING the GOSPEL In FOREIGN PARTS,*

Eſtabliſhed by the Royal Charter of

King WILLIAM III.

With their Proceedings and Succeſs,

And Hopes of continual Progreſs under the Happy Reign of Her moſt Excellent Majeſty

QUEEN ANNE.

Society for the Propagation of the Gospel in Foreign Parts, London.

LONDON,

Printed by *Joſeph Downing*, in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1706.

AN ACCOUNT OF THE *Foundation, Proceedings,* and *Succeſs,* OF THE SOCIETY Eſtabliſhed for the Propagation of the Goſpel in Foreign Parts.

§ 1. CHRISTIANITY differ'd from the *Jewiſh* Religion, as in diverſe other Reſpects, ſo particularly, that it was not to be confined to *one* People or Nation, but to be Preach'd, and to prevail thro' the *whole World.*

Hence our Bleſſed Saviour's Commiſſion was, *to go teach and baptize all Nations.* Hence the Apoſtles ſoon *turned to the Gentiles,* and within the firſt Century, the Goſpel was in Effect ſpread to the then reputed *Ends* of the Earth. In the *Introduction.*

following Ages of the Church, there was an indefatigable Induſtry in the Biſhops and Paſtors to propagate our Holy Faith and Worſhip among the Heathens and Infidels, not fearing the Dangers of Perſecution and Death. Had this Primitive Zeal continued, the Glorious Work had been long ſince accompliſhed; God, by proſpering ſuch Endeavours, would have *given his Son the Heathen for his Inheritance*, and *the utmoſt Parts of the Earth for his Poſſeſſion.*

But even *then*, the Diſcovery of a new World muſt have open'd a new Scene: It is now more than two hundred Years, ſince Providence directed us to the Knowledge of *America*. The *Spaniards*, who were the firſt Poſſeſſors of the *Southern* Parts, did profeſs a Zeal for converting the poor Pagans to *their* Catholick Religion; but not to mention, that the Corruptions of Popery were almoſt as groſs as the Errors of Paganiſm; they certainly took ſuch violent Meaſures, as could not poſſibly perſwade or convince any Rational Creature. For, contrary to the Goſpel *Spirit of Meekneſs* and Charity, they uſed all the Engines of Terror, Force and Cruelty; in ſuch a barbarous Manner, that their own Authors have made grievous Complaints of them, and the poor Natives, inſtead of being reconciled to the

Chri-

Christian Religion, must needs have received the deepest Prejudice and Aversion to it.

And therefore, when the *Northern* Parts of *America* were afterward discovered by the *English*, and some little Colonies were there settled; it did soon appear, that the Spirit of the Reformed Protestant Religion was very different from that of the Roman Church. For here, no one Instance was given of hunting poor Souls into a forc'd Conversion, or of putting any one to Death, or to any manner of Torture, for the Sake and Name of Religion. These softer milder Ways did indeed prevent our boasting of that great Multitude of Converts wherein the *Papists* gloried: but they had however this good Effect, that they left those barbarous People more free and unprejudiced, and fitter to receive the Impressions of Christian Faith and Knowledge, when by Degrees they should be made upon them.

First State of our English Plantations.

§ 2. The Settlement of the *English* in these new Parts was for many Years so much disturbed and interrupted, that no Progress could be made in converting the *Indians*, and hardly any publick Face of Religion could appear within our own Plantations. Indeed after the violent Dissolution of our Church and State at *Home*, there was some Attempt towards the promoting

Christianity *Abroad*; there was an *Ordinance* passed in *July* 1649. *for the promoting and propagating of the Gospel of Jesus Christ in New-England*, by the erecting a Corporation in perpetual Succession, to be call'd by the Name of the *President and Society for the Propagation of the Gospel in New-England*, "To receive and dispose of Monies in "such Manner as shall best and principally con-"duce to the Preaching and Propagating the "Gospel amongst the Natives, and for the "Maintenance of Schools and Nurseries of "Learning for the Education of the Children "of the Natives; for which Purpose, a general "Collection was appointed to be made in and "through all the Counties, Cities, Towns "and Parishes of *England* and *Wales*, for a cha-"ritable Contribution, to be as the Foundation "of so Pious and great an Undertaking. Some Accounts have been given of the Conversion of the Natives upon this first Project, by those who were immediately concern'd in it. After the happy Restoration of Monarchy and the Church of *England*, there was a new Spirit given to these good Designs; and King *Charles* II. in the 4*th* Year of his Reign 1661, was graciously pleased to *Incorporate several Persons into one Society or Company, for Propagation of the Gospel in* New-England *and the Parts adjacent in* America, by an

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expreſs Charter, importing, *That by the Pains and Induſtry of certain Engliſh Miniſters of the Goſpel, and others reſiding in, or near the Colonies and Plantations in* New-England, *who have attained to ſpeak the Language of the Heathen Natives in thoſe Parts, and have by their Teaching and Inſtructions brought over many of them from the Powers of Darkneſs and the Kingdom of Satan, to the Knowledge of the true and only God, and to an owning and profeſſing the proteſtant Religion, by which a large Door of Hope is opened for the glorifying of the Name of Jeſus Chriſt, and the further Enlargement of his Church* --- And it is *now fit, that ſome due and competent Proviſion be made to lay a Foundation for the educating, clothing, civilizing and inſtructing the poor Natives, and alſo for the Support and Maintenance of ſuch Miniſters of the Goſpel, School-maſters, and other Inſtruments, as have been, are, or ſhall be ſet apart and employed for the carrying on ſo pious and Chriſtian a Work* ---- And therefore, *being reſolved not only to ſeek the outward Welfare and Proſperity of thoſe Colonies, but more eſpecially to endeavour the Good and Salvation of their immortal Souls, and the publiſhing the moſt glorious Goſpel of Chriſt among them* -- and *to encourage our loving Subjects in their intended Charity by ſufficient Authority and Patronage from Us* --- *We of our Princely Piety, and for the further Propagation of the Goſpel of*

Jeſus

Jesus Christ among the Heathen Natives --- do ordain, constitute, and declare by these presents, that there be, and for ever hereafter shall be, within this our Kingdom of England, *a Society or Company for Propagation of the Gospel in* New-England, *and the Parts adjacent in America ---- to be one Body Corporate and Politique, to have Continuance for ever to them and their Successours --- with Power to employ Goods, Chattels, Money, and Stock of the said Company for the Promoting and Propagating of the Gospel of Christ unto and amongst the Heathen Natives, in or near* New-England, *and Parts adjacent in* America; *and also for Nourishing, Teaching and Instructing the said Heathen Natives and their Children, not only in the Principles and Knowledge of the true Religion, and in Morality, and the Knowledge of the English Tongue, and in other liberal Arts and Sciences, but for the Educating and placing of them or their Children, in some Trade, Mystery, or lawful Calling.*

These good Designs encouraged by private Persons.

§ 3. Whatever laudable Care was taken by these Gentlemen to discharge the Trust reposed in them: yet they could by no means answer the Wants of all our Foreign Plantations, because the very Commission confin'd them to *New-England* and the *Parts adjacent.* However, this *one* Act of Royal Care and Authority did encourage several Persons to contribute their Advice and Assistance, to the carrying on this charitable

and

and honourable Work. In particular, the honourable Sir *Leolyne Jenkins*, in his last Will and Testament, proved the 9*th* of *November* 1685, did declare, that it was *too obvious that the Persons in Holy Orders employed in his Majesty's Fleets at Sea, and Foreign Plantations, were too few for the Charge and Cure of Souls arising in those Fleets and Plantations*; And therefore he provides that *two additional Fellowships be new founded, and endowed at his Cost and Charges, in* Jesus *College Oxford*, on Condition that the said *two Fellows respectively and their respective Successors for ever may be under an indispensable Obligation to take upon them Holy Orders of Priesthood --- and afterward that they go out to Sea in any of his Majesty's Fleets, when they or any of them are thereto summoned by the Lord High Admiral of* England *--- And in Case there be no Use of their Service at Sea, to be called by the Lord Bishop of* London, *to go out into any of his Majesty's Foreign Plantations, there to take upon them the Cure of Souls, and exercise their Ministerial Function ---- reserving to them as full Salaries and Allowances as any other of their Degree or Capacity is to enjoy, notwithstanding their Absence, so long as it shall be either in the Fleets or Plantations aforesaid ----* and with the *farther Encouragement of twenty Pounds a Year a piece to be paid to the said additional Fellows or their Order respectively while they are and* pro rata

of

of the time of their being actually in either of the Services aforesaid. This was a good and wise Act of Charity, and is worthy to be recommended as a noble Example to any following Founders and Benefactors in either of the two Universities; who would do well to oblige their Scholars or Fellows to become *Missionaries* for Propagating the Gospel abroad, with Support and Reward suitable to their useful Service. Nothing gives so great Power and Credit to the Popish Congregation *de Propaganda Fide*, as the Necessity of all Novices obeying their Superiours, when and wherever they are called and sent. Our Reform'd Religion enjoyns no such blind Obedience; but the Effects of it would be better answered, if certain Members of the Universities in Holy Orders were under some statutable Obligation to go over into our Foreign Plantations, and there exercise their Ministry, under the Help and Direction of the present Society. But among the Promoters of the good Design of that first Corporation, there is a just Praise due to the Governour of it, the honourable *Robert Boyle* Esquire, who, by his last Will made *July* 18. 1691, declares, That *whereas his late Majesty King* Charles *the Second, had by his special Grace and Favour, without his seeking or Knowledge, been pleased to constitute him Governour*

vernour of the Corporation for Propagating the Gospel amongst the Heathen Natives of New-England, *and other Parts of* America, *and had thereby given him Opportunity to discern that Work to be unquestionably Pious and Charitable.* He does therefore *over and above the Sum of three hundred Pounds, given towards that Piety, give and devise the Sum of one hundred Pounds more to the said Corporation, to be set aside and employed as a Stock for the Relief of poor* Indian *Converts, which he hopes will prove of good Effect for the Advancement of that pious Work.---* And after Debts and Legacies, appointing the *Residue of his Estate to be laid out* (for want of other Direction) *to charitable* Uses, he does *chiefly recommend unto them the laying out the greatest Part of the same for the Advance or Propagation of the Christian Religion amongst Infidels* --- And when by a Codicil he settled an Annual Salary for some *Learned Divine or Preaching Minister for ever, to preach Eight Sermons in the Year, for proving the Christian Religion against notorious Infidels*; he does require that the said Preacher *shall be assisting to all Companies, and encouraging them in any Undertaking, for propagating the Christian Religion in Foreign Parts.*

We may farther observe, That the Reverend Mr. *Barnabas Oley*, Vicar of *Great Gransden* in *Huntingdonshire*, by his last Will dated 28 *May* 1684, did grant several Lands in Trust for cha-

ritable Uſes, and then declares, that *If there be any Deſign of planting Chriſtian Faith in Foreign Parts by our Sovereign Lord the King his Authority, and the Advice of the Right Reverend Biſhops of this Church, according to the Doctrine and Diſcipline of this excellent Church of* England, *now by Law and Canons eſtabliſht, then this is a pious Uſe to which he would and will have his Executor to contribute.* In Purſuance of which pious Intention, the Reverend Mr. *Samuel Saywell*, B. D. Rector of *Blonteſham* in *Huntingdonſhire*, being one of the Truſtees for the Eſtate of the ſaid Mr. *Oley* deceas'd, has lately ſent the Sum of five Pounds for this charitable Uſe, and has inform'd the Society, that the like Sum of five Pounds ſhall be continued, and yearly paid for ever.

The Misfortunes of our Plantations.

§ 4. It muſt be acknowledged, that it was the Unhappineſs of *New-England* and the *adjoyning Parts*, to be firſt planted and inhabited by Perſons who were generally diſaffected to the Church by Law eſtabliſht in *England*, and had many of them taken Refuge or Retirement in thoſe Parts, on Account of their Suffering for Nonconformity here at home. So that they fell there generally into independent Congregations: and there was no Face of the Church of *England* till about the Year 1679, when upon queſtioning the Charter of that Country, the Lord Biſhop

ſhop of *London*, upon an Addreſs from ſeveral of the Inhabitants of *Boſton*, did prevail with his Majeſty, that a Church ſhould be allowed in that Town, for the Exerciſe of Religion according to the Church of *England*; towards the Maintenance of which, his late Majeſty King *William* was pleaſed to ſettle an Annual Bounty of one hundred Pounds a Year, which is ſtill continued, and two Miniſters are now ſupported in it. Several Ways of Diviſion and Separation did ſo much obtain in other of our Colonies and Plantations, that this made it more neceſſary to think of providing for a regular and orthodox Miniſtry to be ſent and ſettled amongſt them; to remove thoſe Prejudices, under which the People generally laboured, and to promote, as much as poſſible, an Agreement in Faith and Worſhip, in order to the recommending our holy Religion to Unbelievers.

Endeavours to redreſs the Misfortunes.

§ 5. An Order of King and Council is ſaid to have been made to commit unto the Biſhop of *London*, for the time being, the Care and Paſtoral Charge of ſending over Miniſters into our Foreign Plantations, and having the Juriſdiction of them. But when the preſent Lord Biſhop of *London* was advanc'd to that See in 1675, his Lordſhip found this Title ſo defective, that little or no Good had come of it. For it being

left to such as were concern'd in those Parts to provide for the transporting of such Ministers as should be appointed or allowed by the Bishop; there was so little done, that when his Lordship enquired how the several Colonies were provided, he found there were scarce four Ministers of the Church of *England* in all the vast Tract of *America*, and not above one or two of them at most, regularly sent over. To supply this sad Defect, his Lordship made his Proposals to several of those Places to furnish them with Chaplains, and had generally an Encouragement from them so to do. And for the better effecting of it, his Lordship prevailed with his Majesty King *Charles* II. to allow to each Minister, or School-master, that should go over, the Sum of twenty Pounds for his Passage; which Royal Bounty hath been ever since continued. And Instructions were given to each Governour to admit none Authoritatively to serve any Cure of Souls, or to teach School, but such only as brought over the Bishop of *London*'s License with them: And as a farther great Favour, it was order'd, that from that time, every Minister should be one of the Vestry of his respective Parish. Upon this they built Churches generally within all their Parishes in the *Leeward* Islands, and in *Jamaica*. And for the better ordering

of

of them, his Lordſhip prevailed with the King, to devolve all Eccesiaſtical Juriſdiction in thoſe Parts upon him and his Succeſſours, except what concern'd Inductions, Marriages, Probate of Wills, and Adminiſtrations, which was continued to the Governours as profitable Branches of their Revenue. And for their better Encouragement, his Lordſhip procured from his Majeſty the Royal Gift of a fair Bible, Common-Prayer-Book, Books of Homilies, Articles and Canons, and Tables of Marriages, for each Pariſh, to the Value of about twelve hundred Pounds. At that time, there was no Church of *England* Miniſter either in *Penſilvania*, the *Jerſeys*, *New-York*, or *New-England*, only the Chaplain to the Fort at *New-York* officiated in thoſe Parts, till a Church (as before mentioned) was opened at *Boſton*; and ſoon after the People of *Road-Iſland* built a Church to the ſame Purpoſe, and Colonel *Fletcher*, when Governour of *New-York*, procured the Aſſembly to ſet out ſix Churches, with Allowances from forty to ſixty Pounds a Year, for the Maintenance of Miniſters. And the better to accommodate the reſiding Clergy, there was Order given to ſeveral of the Governours in the Iſlands, that as Eſcheats ſhould fall in any Pariſh, that was not provided of Manſe and Glebe, ſome Part of

those escheated Lands should be settled for that pious Use; though this, we doubt, has hitherto had very little Effect. When the State of Religion began thus to prosper in our Foreign Plantations, then, for the better Order and Encrease of it, the Lord Bishop of *London* did constitute and appoint the Reverend Mr. *James Blair*, to be his Commissary in *Virginia*; and did afterward send over the Reverend Dr. *Thomas Bray*, as his Commissary to *Mary-Land*; who being assisted by the generous Contributions of Her Royal Highness the Princess of *Denmark*, (our present Gracious Queen) and many of the Nobility, Gentry and Clergy, did settle and support several new Ministers in that Province, and did fix and furnish some Parochial Libraries, and did other publick Services, of which he has himself given a true and modest Account. And to encourage these Endeavours, a private Society was form'd to meet, and consult, and contribute toward this Progress of Christianity in Foreign Parts.

A publick Society incorporated by K. William.

§ 6. When so good a Foundation had been laid, it was time for publick Authority again to espouse, and confirm, and carry on this good Work, as a National Concern, and a Blessing to the Christian World. And therefore soon after the late happy Revolution, when our Glorious Deliverer

verer King *William*, had *rescued the Church of England and the Protestant Religion from extreme Dangers*; It was then by Divine Providence a more favourable Opportunity for solliciting and promoting this blessed Design of *propagating the Gospel* more effectually in Foreign Parts: And accordingly, in this happy Juncture, a proper Application was made by the Arch-Bishops and Bishops to the King, who accordingly granted a Charter, dated 16 *June*, 1701, for *the Erecting a Corporation or Society, for the Propagation of the Gospel in Foreign Parts*, importing, that his Majesty "Being credibly inform'd, that in many of our "Plantations, Colonies, and Factories beyond "the Seas, the Provision for Ministers is very "mean, and some of them are wholly destitute "and unprovided of a Maintenance for Mini-"sters, and the publick Worship of God; and "for lack of such Support and Maintenance, "many of the Subjects of this Realm do want "the Administration of God's Word and Sa-"craments, and seem to be abandoned to Athe-"ism and Infidelity; and also for want of Lear-"ned and Orthodox Ministers to instruct them "in the Principles of the true Religion, divers "Romish Priests and Jesuits are the more encou-"raged to pervert and draw them over to Po-"pish Superstition and Idolatry. And where-

"as

"as his Majesty thinks it is his Duty, as much as "in him lies, to promote the Glory of God, by "the Instruction of his People in the Christian "Religion; and that it will be highly conducive "for the accomplishing those Ends, that a suffi-"cient Maintenance be provided for an Ortho-"dox Clergy to live amongst them, and that "such other Provision be made, as may be ne-"cessary for the Propagation of the Gospel in "those Parts --- And whereas his Majesty hath "been well assured, that if he would be graci-"ously pleased to erect and settle a Corporati-"on for the receiving, managing, and disposing "of the Charity of his loving Subjects, diverse "Persons would be induced to extend their "Charity to the Uses and Purposes aforesaid--- "His Majesty for those Considerations, and for "the better and more orderly carrying on the "said charitable Purposes, is pleased to ordain, "constitute, declare and grant, that the most Re-"verend Father in God *Thomas* Lord Arch Bishop "of *Canterbury*, and *John* Lord Arch Bishop of *York*, "*Henry* Lord Bishop of *London*, and several "other Lords Spiritual and Temporal, and o-"ther Persons of the Clergy and Laity, to the "Number of about Ninety, therein particular-"ly named, and their Successours, should ever "hereafter be one Body Politick and Corporate,

"by

"by the Name of *the Society for the Propagation* "*of the Gospel in Foreign Parts*, in perpetual Suc- "cession; who shall be able to purchase two "thousand Pounds *per Annum* Inheritance, and "Estates for Lives or Years, Goods and Chattels "of any Value; and shall have a common Seal, "and yearly meet on the first *Friday* in *Febru-* "*ary*, between 8 and 12 in the Morning, to "chuse a President, one or more Vice Presi- "dents, one or more Treasurers, two or more "Auditors, one Secretary, and other Officers "for the Year ensuing, who shall take Oath for "the due Execution of their Office. And that "*Thomas* Lord Arch-Bishop of *Canterbury* be the "first President. The said Society shall meet to "transact Business on the third *Friday* in every "Month or oftner if need be; and at such "monthly Meeting, may elect such Members "of the Corporation as they shall see fit. And "at any Meeting on the third *Friday* in *Novem-* "*ber*, *February*, *May*, and *August*, for ever, the "major Part present may make By-Laws, "and execute Leases --- And the said Society at "any Meeting may depute fit Persons to take "Subscriptions, and collect Money contributed "for the Purposes aforesaid; and may cause pub- "lick Notification to be made of this Charter; "and shall yearly give account to the Lord

"Chancellor or Keeper, and the two chief Justi-
"ces, of all Money received and laid out.

It is not improper to recite what a Reverend Prelate has taken Occasion to observe, that when private Persons had laid a Scheme of this Nature, then "To make the Management le-
"gal and safe under Royal protection, and to
"bring in more to assist in the Execution of
"that which was too great for a small Handful,
"Application was made to his late Majesty,
"whose Memory will be ever glorious among
"us, let some do what they can to blemish it.
"He very readily approved of it, and ordered
"a Charter for making them a Corporation.
"This was among the last of the publick Acti-
"ons of a Life that had been all employ'd in
"Defending and Securing true Religion, both
"here and elsewhere. It was suitable to all
"that had gone before, that towards the End
"of it, he should give Life and Authority to so
"glorious an Undertaking.

Bishop of Sarum.

Proceedings of the Society.

§ 7. In Pursuance of this great Trust and Privilege, the Lord Arch-Bishop of *Canterbury* being constituted the first President (in which Office, by the unanimous Votes of the Society, his Grace has been yearly continued) did cause Summons to be issued within the time limited, to the several Members to meet at such Time and

Place

Place as he appointed; who being met, did accordinly chuſe Vice-Preſidents, Treaſurers, Auditors, and a Secretary, to execute and continue in their reſpective Offices till the third *Friday* in *February* next following; and did then advance or ſubſcribe a preſent Sum of Money among themſelves to defray the Expences of paſſing their Charter, and bearing other neceſſary Charges, to near the Sum of two hundred Pounds. In ſome following Meetings, they made divers Rules and Orders for their more regular Proceeding in this weighty Buſineſs; and proceeded to conſider of the moſt effectual Ways and Means to obtain Subſcriptions and Contributions ſufficient to carry on their good Hopes and Deſigns. It was ſoon agreed, that it was proper for themſelves to lead the Way by their own Example: Whereupon many of the Members, being encouraged by the generous Example of their moſt Reverend Preſident, and other Biſhops then preſent, did ſubſcribe every one a yearly Sum, to be paid to the Treaſurer, for thoſe pious Uſes, according to a Form of Subſcription drawn up for that Purpoſe. And ſoon after they ſent out their Commiſſions or Deputations to ſeveral Perſons of Figure and Intereſt in their reſpective Countries, as *conſtituted and appointed by them to take Subſcriptions, and to collect*

and receive all, and every Sum and Sums of Money which are, or ſhall be ſubſcribed, contributed, given or advanc'd for the Purpoſes mentioned in their Charter.

Proper Inquiries made.

§ 8. After theſe Preliminaries, the Society endeavoured to gain the beſt Information they could of the preſent State of the Chriſtian Religion in our *American* Plantations, and did find, that in ſome Places it was ſo very ſad and deplorable, that there were ſcarce any Footſteps of Religion to be ſeen among them; and where there was any Senſe of it left, the People had ſent very mournful Complaints of their Want of Miniſters to inſtruct, aſſiſt, and guide them in it. For whereas the *Engliſh* Colonies in *America*, were extended twelve hundred Miles in Length upon the Sea-Coaſt, well ſettled with People, under Ten ſeveral Governments. In ſome of theſe there was yet no Manner of Proviſion of Miniſters, or of any Support for them; and in all the others, much fewer than the publick Service of God, and the Inſtruction of the People did reaſonably require.

Care of Miſſionaries.

§ 9. Upon this Information, the Society did enquire for ſuch Perſons in Holy Orders as would cheerfully undertake to go over into thoſe Plantations, and there exerciſe their Miniſtry in ſuch Places as were beſt diſpos'd to receive them:

them: And for their Encouragement, did ſupply them with Books and other Neceſſaries to carry with them, and to ſubſiſt them in their Voyage; with ſtated Salaries to ſupport them in their itinerant Miſſions or ſettled Stations, to continue at leaſt for three Years, till the Inhabitants ſhould be more able and willing to make and ſettle ſome legal Proviſion for them. And the Society took an eſpecial Care, that ſuch Miniſters only ſhould be ſent over, who were of a ſober and exemplary Life, and who did ſeem to be moved with a Deſire of undertaking ſuch an Apoſtolical Work, from the Principles of Conſcience and true Religion; and who did appear truly qualified both by Temper, and other requiſite Endowments. To which good Purpoſe, they publiſh'd and diſpers'd this Paper of Requeſt and Advice to all Perſons: "The "Society erected by Royal Charter, for the Pro-"pagation of the Goſpel in Foreign Parts, taking "into ſerious Conſideration the abſolute Ne-"ceſſity there is, that thoſe Clergymen who "ſhall be ſent abroad, ſhould be duly qualified "for the Work to which they are appointed, de-"ſire that all Perſons, who ſhall recommend any "to that Purpoſe, will teſtifie their Knowledge as "to the following Particulars. *viz.* I. The Age "of the Perſon. II. His Condition of Life,

"whe-

" whether ſingle or married. III. His Temper. " IV. His Prudence. V. His Learning. VI. " His ſober and pious Converſation. VII. His " Zeal for the Chriſtian Religion, and Dili- " gence in his Holy Calling. VIII. His Affe- " ction to the preſent Government. IX. His " Conformity to the Doctrine and Diſcipline of " the Church of *England*. And the ſaid Soci- " ety do requeſt and earneſtly beſeech all Per- " ſons concern'd, that they recommend no Man " out of Favour or Affection, or any other " worldly Conſideration, but with a ſincere Re- " gard to the Honour of Almighty God and " our Bleſſed Saviour, as they tender the In- " tereſt of the Chriſtian Religion, and the Good " of Mens Souls. This ſtrict Care and Caution has had ſuch a Bleſſing of God upon it, that moſt of the Miſſionaries have obtained in thoſe Parts a very good Report from the Governours and People, particularly the Honourable the Lord *Cornbury*, a great Friend and Patron of theſe good Deſigns, in a late Letter, is pleaſed to ſay, That *as to the Miniſters who are ſettled at* New-York, Jamaica, Hampſtead, Weſt-Cheſter, *and* Rye, *he muſt do them the Juſtice to ſay, that they have behaved themſelves with great Zeal, exemplary Piety, and unwearied Diligence, in diſcharge of their Duty in their ſeveral Pariſhes, in which his Lordſhip hopes the*

the Church will by their Diligence be encreaſed more and more every Day. And Colonel *Heathcot*, in a late Letter dated from the Manour of *Scarſdale*, within the ſame Province of *New-York*, *November* 9. 1705, does aſſure, "That he muſt do all "the Gentlemen that Juſtice, whom the Society "have ſent to that Province, as to declare, that "a better Clergy were never in any Place, there "being not one amongſt them that has the "leaſt Stain or Blemiſh as to his Life or Con-"verſation. And tho' he is not an Eye-witneſs "to the Actions of any, ſave thoſe in his own "County; yet he omits no Opportunity of "enquiring into their Behaviour, both of the "Friends and Enemies of the Church; and "they all agree in the good Character of them, "and that they uſe their beſt Endeavours to "gain over the People, *&c.*

Their Deſigns farther notified.

§ 10. To make their good Deſigns better known to the World, five hundred printed Copies of the Charter (at the voluntary Charge of the Preſident) were publiſhed and diſtributed amongſt the Members, to be communicated by them to their Friends and Correſpondents. Then the Lord Biſhop of *London* was deſired to impart to the Society, an Account of the Miniſters and Churches within the *Engliſh* Plantations in the *Weſt-Indies*, and their preſent Circumſtance, which

which was accordingly done by his Lordſhip. And it was farther deſir'd, that all the Members ſhould endeavour to procure the beſt Information they could of the State and Condition of the Churches in Foreign Parts. And ſuch Application was made to other proper Perſons for Intelligence, that within few Months, the Society were much obliged by Colonel *Morris* of *Eaſt-Jerſey*, with a Memorial, relating to the State of Religion in both the *Jerſeys*, and *Philadelphia*: By Colonel *Dudley*, Governour of *New-England*, with a full Account of the preſent State of Chriſtianity in all the Colonies of *North-America*: By Mr. *George Keith*, with a Letter to the Secretary, about the State of Quakeriſm in *Penſilvania*: By the Lords Commiſſioners of Trade and Plantations, with a Letter to the Lord Arch-Biſhop of *Canterbury*, concerning the Converſion of the five Nations of the *Indians*, &c. And to give the World ſome Account of the Deſigns of the Society, and to invigorate the Proſecution of them, there was drawn up, *An Account of the Propagation of the Goſpel in Foreign Parts; repreſenting what the Society Eſtabliſh'd in* England *by Royal Charter have done in her Majeſty's Plantations, Colonies, and Factories; As alſo what they deſign to do upon farther Encouragement from their own Members, and other well diſpoſed Chriſtians, either by*

Annual

Annual Subſcriptions, preſent Benefactions, or future Legacies. And in a Court held at St. *Martins* Library *February* 4. 1703, It was "Reſolv'd, "That the Thanks of this Society be given to "the Reverend Mr. *Stubs*, for the great Care "and Pains he has taken in preparing the new "Account of the Proceedings of the Society. Which Account was, by Order of the Society, printed in a ſingle Sheet.

§ 11. To make their Enquiries more effectual, they ſent over the Reverend Mr. *George Keith*, as a travelling Miſſionary into thoſe Parts, who kept a Journal of his Travels and Labours, now publiſh'd by him. *Miſſion of Mr. Keith, &c.*

After this and other agreeable Informations, the Society proceeded to encreaſe their Fund in ſome better Proportion to their great Occaſions. They invited in ſeveral new Members of Ability and Inclination to do good. They ordered ſeveral Subſcription-Rolls to be delivered to their chief Members, to continue in their Cuſtody, in order to procure and receive particular Benefactions. They deſir'd all their Members who were Miniſters and Inhabitants of the City of *London*, to apply themſelves to the eminent Merchants of the ſaid City, eſpecially ſuch of them as traded into the Plantations, and ſolicit them to promote this pious Deſign.

And they took all just Opportunities of returning their Thanks to their chief Friends and Benefactors: As in particular, The Thanks of the Society was given to Colonel *Francis Nicholson*, Governour of *Virginia*, for the great Services he had done towards the Propagation of the Christian Religion, and the Establishment of the Church of *England* in the Plantations; and particularly for his having contributed so largely towards the Foundation of many Churches along the Continent of *North-America*.

College in Virginia.

§ 12. We must not forget, that under the happy Influence of King *William's* Reign, a very Noble Design was laid of erecting and endowing a College in *Virginia*, for Professors and Students in Academical Arts and Sciences, for a continual Seminary of Learning and Religion. A stately Fabrick was raised for that Purpose; a Royal Charter was given, with ample Immunities and Privileges, and a publick Fund was allotted for the Endowment of it, and a President appointed with an honourable Salary, *&c.* and in Honour of the Founders, it was called *William* and *Mary* College. But such are the Difficulties attending every great Design, that it could not be furnisht with Professors and Students, nor advance it self above a Grammar-School, before the whole College was unfortunately destroy'd by Fire.

This

This was but one Inſtance among many others, of the Royal Favour and Bounty ſhewn to the Foreign Plantations by their Majeſties King *William* and Queen *Mary*. A Biſhop of our Church gives this Account of her Majeſty's Zeal and Affection in this Cauſe. *She took particular Methods to be well informed of the State of our Plantations; and of thoſe Colonies that we have among Infidels. But it was no ſmall Grief to her, to hear that they were but too generally a Reproach to the Religion by which they were* named, *(I do not ſay, which they* profeſſed; *for many of them ſeem ſcarce to profeſs it.) She gave a willing Ear to a Propoſition that was made for erecting Schools, and the Founding of a College among them. She conſidered the whole Scheme of it, and the Endowment which was deſired for it. It was a Noble one, and was to riſe out of ſome Branches of the Revenue, which made it liable to Objections. But ſhe took Care to conſider the whole Thing ſo well, that ſhe her ſelf anſwered all Objections, and eſpouſed the Matter with ſo affectionate a Concern, that ſhe prepared it for the King to ſettle it at his Coming over. She knew how heartily he concurred in all Deſigns of that Nature. Nor indeed could any thing inflame her more, than the Proſpect of ſetting Religion forward, eſpecially where there were Hopes of working upon Infidels.*

Biſhop of Sarum's Eſſay on the Queen.

It was ſome farther Glory to that Reign, that the King granted Letters Patent for ſettling a Penſion on a Miniſter and Schoolmaſter in *Penſilvania*, and commanded a Set or Service of Communion Plate, to be ſent as his Royal Preſent to the Church in *New-York*.

New Life in her Majeſties happy Reign.

§ 13. Upon the happy Acceſſion of her preſent Majeſty to the Throne, this Work of propagating the Goſpel in Foreign Parts had a new Life and Vigour put into it. An Addreſs was immediately made to her Majeſty by the Preſident, Vice-Preſidents, and the reſt of the Members of the Society, wherein, after "condoling "with her Majeſty for the great Loſs ſuſtained "by the Death of the late King of glorious Me-"mory, the Founder of this Society, they pro-"ceeded to expreſs their great Joy and Satisfa-"ction to ſee a Princeſs of ſuch Illuſtrious Piety "and Virtue, advanc'd to the Throne of her "Royal Anceſtors--- as well for promoting a "glorious Reformation, and thereby an happy "Union at home, as for propagating the Chri-"ſtian Faith in all her Majeſties Dominions a-"broad. Which great Work of propagating the "Chriſtian Religion being that with which they "have the Honour to be particularly entitled, they "declare themſelves deeply ſenſible of the Obli-"gation they have to her Majeſty, for her Prince-

"ly

"ly Beneficence to it, when it was first under-
"taken and carried on by a private Society ----
"They profess an entire Assurance of her Zeal
"for the Publick Good, and that they are indu-
"ced to believe that her Majesties Government,
"being thus founded on Religion and Justice,
"cannot fail of a Blessing from Heaven upon
"all her Undertakings. To which her Majesty was pleased to give this Gracious Answer:

I shall be always ready to do my Part towards Promoting and Encouraging so good a Work.

§ 14. Under this Protection and Favour of her most excellent Majesty, the Society went on with greater Courage and Cheerfulness, to prosecute their laudable Designs. And to spread the Knowledge of their Institution and Design, they ordered an Abstract of their Charter to be drawn up and printed, with a brief Account of their good Intentions to answer the Trust and the Powers of it. They then published another short Paper, entituled, *The Request of the Society for the Propagation of the Gospel in Foreign Parts, concerning fit Ministers to be sent abroad for that good Purpose*; wherein they take Occasion to say, That they

Progress of this good Work.

they have already not only laid the Foundation, but made conſiderable Progreſs in their pious Deſign: Having ſent, beſides Books and other Things, ſeveral Miniſters of the Church of *England* to her Majeſties Dominions and Colonies in the *Weſt-Indies*. But underſtanding by Letters ſince come from thence, that there is great need of many more, to inſtruct the *Indians*, and ſuch *Engliſh* as live among them, or near them, in the Principles of the Chriſtian Religion; to adminiſter the Word and Sacraments, and perform all ſuch Offices as are neceſſary to the Support and Furtherance of the Goſpel in thoſe Parts. They therefore agreed, "That all the "Biſhops of the Realm, who are Members of "the Society, ſhould be earneſtly deſired to re-"commend it to their Arch-Deacons and their "Officials, that publick Notice may be given "in their next Arch-Diaconal Viſitations, that "ſuch Clergy Men as have a Mind to be em-"ployed in this Apoſtolical Work, and can "bring ſufficient Teſtimonials, that they are du-"ly qualified for it, may give in their Names to "their reſpective Biſhops, to be communicated "by them to the Society, in order to ſending them "to ſuch Places as have moſt Need, and where "they may therefore, by God's Bleſſing and Aſſi-"ſtance, do moſt Good. And if any ſhall be ſent to

"Places,

"Places, where there is not a ſufficient Mainte-
"nance already ſettled, the Society will take
"Care, that they may have not only a com-
"petent Subſiſtance, but all the Encouragement
"that is due to thoſe who devote themſelves to
"the Service of Almighty God and our Saviour,
"by propagating and promoting his Goſpel in
"the Truth and Purity of it, according to the
"Doctrine, Diſcipline, and Worſhip eſtabliſh-
"ed in the Church of *England*.

§ 15. Under this Care of recommending and encouraging fit and worthy Perſons; ſeveral Divines and other Students offer'd their Service to the Society; and thoſe of them who were found to have the beſt Characters, and the greateſt Abilities, were received, and employed, and ſupported to their full Satisfaction. Mr. *Patrick Gourdon*, was ſent a Miſſionary to *New-York*, with a competent Allowance of Fifty Pounds *per Annum*, or more if the Society ſhould think fit. Mr. *John Bartow*, to *Weſt-Cheſter* in the ſame Province, with Fifty Pound *per Annum*, and a Benevolence of Thirty Pound. Mr. *Samuel Thomas* to *South-Carolina*, with the yearly Support of Fifty Pound, with Ten Pound to be laid out in Stuffs, for the Uſe of the wild *Indians* in thoſe Parts of *South-Carolina*, where the ſaid Mr. *Thomas* was to reſide, and twenty Pounds

Several Miſſionaries ſent.

for

for his farther Encouragement. Mr. *John Talbot*, Rector of St. *Mary's* in *Burlington* in *New-Jersey*, was allowed to be an Itinerant Companion and Assistant to the Reverend Mr. *George Keith*, in his Mission and Travels, with an Allowance of sixty Pound *per Annum*. Mr. *John Brook*, was appointed to serve at *Shrewsbury*, *Amboy*, *Elizabeth-Town*, and *Freehold* in *East-Jersey*, and was supported by an Annual Pension of Fifty Pound. Mr. *William Barclay*, the Church of *England* Minister at *Braintree* in *New-England*, had an Annual Encouragement of Fifty Pound, and a Gratuity of Twenty five Pound for present Occasions. Mr. *Henry Nichols* was settled as Minister in *Uplands* in *Pensilvania*, with an Allowance of Fifty Pound *per Annum* from the Society. Mr. *Thomas Crawford* at *Dover-Hundred* in the same Province, had a like Annual Allowance of Fifty Pound, and Mr. *Andrew Rudman*, had a Reward given to him for the Supply of *Oxford* or *Franckfort* in the the same Country. Mr. *James Honyman* was sent to *Rode-Island*, with the Assistance of Thirty Pound *per Annum*. Mr. *William Urquhart* was fix'd at *Jamaica* in *Long-Island*, with a Salary of Fifty Pound *per Annum*, and Mr. *John Thomas* at *Hampstead* in the same Island, with the same Support. The Reverend Dr. *Le Jau* was sent to *Goose-creek* in

South-

South-Carolina (where Mr. *Stackhouse* had been before appointed and supported by the Society) with an honourable Allowance of Fifty Pounds yearly, and twenty five Pounds for his Charges in transporting himself and Family. Besides these, the Sociey have sent the Reverend Mr. *Ross* to *New-Castle* in *Pensilvania*, the Reverend Mr. *Mackenzy* to *Staten-Island* in *New-York*, and several other Missionaries. And to make them the more easie and cheerful in their Undertaking this Mission; the Society have made it a Rule and Practice, that one whole Years Salary shall be ascertained to each Missionary, (or his Assigns) living or dying; and one Moiety of it paid in Hand. And whereas the Reverend Mr. *Jackson*, a painful Minister in *Newfound-land*, had gone upon a Mission into those Parts, with a Wife and Eight Children, upon the Encouragement of a private Subscription of Fifty Pound *per Annum* for three Years; when his Time expired, and that Benefaction ceas'd, to encourage him to continue in a Place where he did great Service, the Society sent him Thirty Pounds for a present Benevolence, and ordered fifty Pounds *per Annum* to be ascertained to him for Three Years more to come. And it must be observed, that besides the stated Salaries allow'd to all our Missionaries, to encourage and assist them in their Stu-

dies, a Present of Books, (chosen out of an approved Catalogue) to the Value of Ten Pound, was made to every one of them, for the Use of themselves and their Successors; and another Parcel of small Tracts and Papers upon Divine and Moral practical Subjects, to the Value of five Pounds, in like Manner to each of them, to be freely distributed among their People and Neighbours in those Foreign Parts; which useful Presents of Books and Papers have not been confin'd to our Missionaries only; but have been frequently given to any Ministers and Chaplains who have been going abroad, upon any other Foot, into our Factories, Colonies, or Plantations. To whom likewise, upon Occasion, some pecuniary Gifts have been seasonably presented; such as Thirty Pound for a Gratuity to Mr. *Tyliard* going to *Virginia*: Twenty Pound to Mr. *Eburne* a Minister of the Isle of *Shoals*. Twenty Pound to Mr. *Macqueen*, for his Encouragement in his Voyage to *Mary-Land*, going thither by the Directions of the Lord Bishop of *London*. To Mr. *John Sharp* Thirty Pound for his good Services in *East-Jersey*. To Mr. *Robert Keith* in *Mary-Land*, Ten Pound. To the Reverend Mr. *Gifford* and other Ministers in *Antegoa*, Twenty Pound; and several other Sums to several other Persons.

§ 16.

§ 16. The Society have taken Care not only for the present Subsistance, and continued Support of their Missionaries; but especially for their pious and sober Deportment in their respective Stations abroad. And therefore they not only required the strictest Testimonials of their *Age*, *Condition*, *Temper*, *Prudence*, *Learning*, *Sobriety*, *Piety*, &c. according to a Form prescribed; and sent a solemn *Request to all Bishops and Arch-Deacons*, to recommend none but such as were duly qualified; but they likewise drew up a Paper of *Instructions for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts*: Wherein they give them proper Rules of Behaviour. I. *Upon their Admission by the Society.* II. *Upon their going on Board the Ship design'd for their Passage.* III. *Upon their Arrival in the Country whither they shall be sent. First, With Respect to themselves. Secondly, With Respect to their Parochial Cure. And Thirdly, With Respect to the Society*: with a Scheme or Method of keeping, I. *A* Notitia Parochialis *to be made by each Minister soon after his Acquaintance with his People, and kept by him for his own Ease and Comfort, as well as the Benefit of his Parishioners.* II. Notitia Parochialis; *or an Account to be sent home every six Months to the Society by each Minister, concerning the Spiritual State of their respective Parishes.* The

Care for their good Behaviour.

Society have called for ſucceſſive Accounts of their Miſſionaries conforming themſelves to theſe *Inſtructions*: and whenever they hear of any Miſdemeanour or ſhameful Negligence in their Miſſion, they expreſs their Diſpleaſure, and withdraw their Bounty. As for Inſtance: When Information was brought over, that Mr. *H.* ſent to *Long-Iſland* in the Government of *New-York*, had been guilty of ſome Scandals and Offences in thoſe Parts; the Society ordered that the ſaid Mr. *H.* ſhould be forthwith diſcharged of any Dependance or Allowance from the Society. But when by Report made by the Governour himſelf, the Honourable Lord *Cornbury*, he had cleared himſelf of thoſe malicious Aſperſions formerly caſt upon him; he was again received and ſupported.

Extenſive Charity.

§ 17. The Society have taken farther Care to extend their Charity and Bounty to all proper Objects, and upon all ſuitable Occaſions, that might any Way contribute to their general Deſign. They have ſent Tokens of their Reſpect to the *Dutch* Miniſters of *Albany*, to encourage them in their Services among the *Indians*. They have eſtabliſhed a Catechiſt at *New-York*, for the Benefit of Converts and Novices in the Chriſtian Religion. They have allowed a Salary to Mr. *Cleator* a School-Maſter at *Rye*, in

the

the Province of *New-York*. They have born the Charges of a Royal Patent for a Miniſter and School-Maſter at *Philadelphia* in *Penſilvania*, and have ſupplied the firſt School-Maſter there with Books and Money. They have allowed fifteen Pound to the Miniſter and Church-Wardens of *New-Port* in *Rode-Iſland*, towards Furniſhing and Adorning their Church with a Chalice, Patten, Cloth for Pulpit and Communion Table, and other Ornaments. They have ſent a certain Number of *Greek* Teſtaments and Liturgies to the Reverend Mr. *Urmſton* at *Moſcow*, for the Uſe of the Inhabitants; and many *Engliſh* practical Books for the Youth and Servants of that Factory: As alſo Bibles, Common-Prayer Books, and other Benefactions, as more largely appears upon the Regiſter of the Society. This continual Bounty has had very good Effects abroad, by influencing and exciting the Governours and Inhabitants to build ſeveral new Churches, to erect Houſes, to allot Glebes, and to aſſign (in Part at leaſt) a ſettled Maintenance for their Miniſters; and even to convert ſome of the Meeting-Houſes of Quakers, and other Sectaries, into Places of Worſhip according to the Church of *England*. And ſeveral Addreſſes, Letters, and other Applications, have been made, and ſent, from ſome of the Magiſtrates and chief Inhabi-

tants

tants of the Plantations to our Society, for their Advice and Assistance in propagating Religion amongst them; to which the Society have made proper and suitable Returns.

Care of the Native Indians.

§ 18. Nor hath the Society been unmindful of using their utmost Endeavours for propagating the Gospel among the Heathen *Indians* and Slaves in and near our several Plantations. They received with great Satisfaction a *Letter from the Lords Commissioners of Trade and Plantations*, directed to the Lord Arch-Bishop of *Canterbury*, signifying, "That the Earl of *Bellamont* had several Times "represented to them, the great Want of some "Ministers of the Church of *England*, to instruct "the five Nations of *Indians* on the Fron-"tiers of *New-York*, and prevent their being "practis'd upon by *French* Priests and Jesuits, "who were conversant among them, and very "industrious in perswading them, by Pretences "of Religion, to espouse the *French* Interest. "Whereupon they (the Lords Commissioners) "had represented to their Excellencies the Lords "Justices their humble Opinion, That if a Fund "could be found for the Maintenance of such "Ministers, they might be of very great Use and "Service, as well for the Propagation of the Re-"formed Religion, as for improving the Inte-"rest of *England*. At the same Time the Lords "Com-

Octob. 25. 1700.

Commiſſioners imparted to his Grace, and to the Lord Biſhop of *London*, ſome further Advice upon the ſame Subject, which they had more lately received from the Earl of *Bellamont*; in particular this remarkable Extract of what was ſaid by one in the Name of the reſt of the *Sachems* of the *praying Indians* of *Canada*, (*viz. ſuch as have been converted to ſome Sort of Profeſſion of Chriſtianity*) to the Commiſſioners for the Indian *Affairs in* Albany, June 28. 1700 ---- ſays he, "We are now come to Trade; and not to ſpeak "of Religion. Only thus much I muſt ſay, "all the while I was here, before I went to *Ca-* "*nada*, I never heard any Thing talkt of Reli- "gion, or the leaſt mention made of conver- "ting us to the Chriſtian Faith. And we ſhall "be glad to hear, if at laſt you are ſo piouſly "inclined to take ſome Pains to inſtruct your "*Indians* in the Chriſtian Religion. I will not "ſay but it may induce ſome to return to their "Native Country. I wiſh it had been done "ſooner, that you had had Miniſters to inſtruct "your *Indians* in the Chriſtian Faith, *&c.* This Repreſentation was humbly laid before the Queen in Council; from whence his Grace the Arch-Biſhop of *Canterbury* reported this Order.

At the Court at St. James's *the* Third *Day of* April 1700. *Present the Queen's Most Excellent Majesty in Council.*

"UPON reading this Day at the Board a Representation from the Lords Com-
" missioners of Trade and Plantations, dated the
" second of this Month, relating to her Majesty's
" Province of *New-York* in *America*, setting
" forth, among other Things, that as to the Five
" Nations of *Indians* bordering upon *New-York*,
" lest the Intrigues of the *French* of *Canada*, and
" the Influence their Priests, who frequently
" converse and sometimes inhabit with those
" *Indians*, should debauch them from her Ma-
" jesty's Allegiance, their Lordships are hum-
" bly of Opinion, that besides the usual Method
" of engaging the said *Indians* by Presents, ano-
" ther Means to prevent the Influence of the
" *French* Missionaries upon them, and thereby
" more effectually to secure their Fidelity, would
" be, that two Protestant Ministers be appointed,
" with a competent Allowance, to dwell amongst
" them, in order to instruct them in the true
" Reli-

"Religion, and confirm them in their Duty "to her Majesty. It is ordered by her Ma-"jesty in Council, That it be as it is hereby "referred to his Grace the Lord Arch-Bishop of "*Canterbury*, to take such Care therein as may "most effectually answer this Service.

Upon communicating this Order to the Society, it was immediately agreed, that it should be referred to a Committe, to endeavour to find two such Ministers as should be proper to answer her Majesty's most gracious Resolutions declar'd in the said Order of Council. Accordingly the Committe made a Proposal to Mr. *Samuel Thomas*, one of their Missionaries in *South-Carolina*, and to Mr. *Dellius*, resident at *Albany*, to take an Expedition among the five Nations of the *Indians*, in order to the more effectual Conversion of them: But the latter insisted upon such Demands as were not within the Powers of the Society to grant: And the former did accept the Mission, and proceeded in it as far as *Carolina*, but found there that the *Yammonsea Indians*, to whom he was design'd, were in no manner of Disposition to receive him: and therefore he stopt there, and sent this Excuse *January* 20. 1702. *viz.* The *Yammonsea Indians* have lately been engaged in a War with the *Spaniards*, and are in so much Danger of an In-

vaſion by the *Spaniſh*, that they are not at Leiſure to attend to Inſtruction, nor is it ſafe to venture among them; And the Reverend Mr. *Marſton* confirm'd the Reaſon in a Letter from *Charles-Town* in *Carolina*, *February* 2. 1702. Captain *How* and Governour *Moor* have agreed to entertain Mr. *Thomas* at *Gooſcreek*: His going among the *Yammonſees*, according to his Miſſion, is not judged here as yet ſafe: being they revolted to us from the *Spaniards*, becauſe they would not be Chriſtians; and if we require it of them, it's fear'd they will return again to the *Spaniards*. Notwithſtanding this Diſcouragement, the Reverend Mr. *Thoroughgood Moor*, a Divine of good Learning, Zeal, and Prudence, offer'd to undergo that difficult Miſſion among the *Indians* of the Five Nations, and accepted of an hundred Pound *per Annum* for his Support in that Service, and the Society promis'd to allow one hundred Pound more yearly to any fit Perſon who ſhould accompany the ſaid Mr. *Moor* in this creditable Miſſion, and to allow a farther Sum to each of them for Utenſils and other Neceſſaries to carry with them.

The Society received many other Advices of the good Diſpoſition of the *Indians* towards receiving the Chriſtian Faith; as from the Reverend Mr. *John Talbot* at *New-York* *November* 24. 1702.

ſays

ſays he, We find a great Ripeneſs and Inclination amongſt all Sorts of People to embrace the Goſpel; even the *Indians* themſelves have promis'd Obedience to the Holy Faith, as appears by a Conference that my Lord *Cornbury* has had with them at *Albany*; five of their Sachems or Kings told him, They were glad to hear, that the Sun ſhined in *England* again ſince King *William*'s Death: They did admire at firſt, what ſhould come to us that we ſhould have a *Squa Sachem*, i. e. a Woman King; but they hoped ſhe would be a good Mother, and ſend them ſome to teach them Religion, and eſtabliſh Traffick amongſt them, *&c.*

In the mean time, the Society received a *Memorial* from *Robert Levingſton* Eſquire, Secretary for the *Indian* Affairs in her Majeſty's Province of *New-York*, ſhewing, "That the *Indians* "of that Province had received ſuch Impreſſi- "ons of the Chriſtian Religion, as to be urgent "in all their Propoſitions and other Conferen- "ces with the Governours, to have Miniſters "among them, to inſtruct them in the Chriſti- "an Faith. That the *French* Jeſuits were by all "Arts and Terrors endeavouring to make Pro- "ſelytes of them; and had drawn over a con- "ſiderable Number of them to *Canada*, and had "planted them there in two Caſtles near to

" *Mount-Royal*, where they had Priests to instruct
" them, Land to plant, and Soldiers to protect
" them in Time of War. That the Honour
" and Advantage of redeeming the poor *Indians*
" from this Slavery to the Popish Priests, and
" of instructing them in the plain and true Prin-
" ciples of Christianity, would be very great,
" and most effectually tend to the Glory of God,
" and the Peace, Trade and Credit of the *En-*
" *glish* in those Parts: That the Ways and Means
" conducing hereunto would be to send Prote-
" stant Ministers among those *Indian* Nations,
" who, after they had attained to some Perfecti-
" on of the Language, by the Help of Interpre-
" ters, might reside at the respective Castles of
" the said Nations, and attend the Work of their
" Conversion: That each Minister should have
" two Youths in Attendance upon him, who
" would sooner attain the Language, and go on
" Messages, *&c.* That there might be a Christian
" Chapple, and a House built a little without
" each Castle, for the Minister to be private and
" safe from the Insolencies and Noise of the
" *Indians*: And that each Minister should be
" furnisht with some cheap Toys, to give to the
" *Indians*, and so engage their Affections, as was
" the Custom of the *French* Jesuits among them,
" *&c.* This Memorial was read, and well con-

sidered

ſidered by the Society; and the Writer of it himſelf ſoon after attended, and gave the Society a farther Account of the State of the *Indians* in thoſe Parts.

And becauſe Mr. *Levingſton* had farther repreſented, "That the *Dutch* Miniſters who had "been at *Albany* from Time to Time, particu-"larly Mr. *Dellius*, and now Mr. *Lydius*, as alſo "Mr. *Freeman* at *Shinnerlady*, had taken great "Pains with the *Mohog Indians*, and with the "Help of Interpreters had tranſlated ſeveral "Prayers, Pſalms, the Creed, Ten Command-"ments, and ſome Chapters of the New-Teſta-"ment, into the *Indian* Language, and had taught "them ſo far, that they were admitted to parti-"cipate of both Sacraments, *&c.* Therefore the Society ſent an honourable Gratuity to Mr. *Lydius*, the *Dutch* Miniſter in *Albany*, in Conſideration of his promoting the Chriſtian Religion among the *Indians* of the five Nations bordering on *New-York*, with a Letter from the Secretary to acquaint him, how ſenſible the Society was of his good Services to the Chriſtian Church, and how deſirous he ſhould continue his Endeavours for the farther Propagation of the Goſpel among them. To which Mr. *Lydius* made a civil and grateful Anſwer, "Accepting "and acknowledging the Favour of the Society,

"and

" and imputing his Succeſs to the Bleſſing of " the moſt merciful God; and as a Teſtimony " of their poor Endeavours, he mentions all " the Forms and Services which they had made " and put in Practice for the better inſtructing " of thoſe new Converts, *viz.* A Form of Con- " feſſion of Chriſtian Faith: A Form of Baptiſm " for thoſe of Age, and for Children: A Form " of Marriage: An Expoſition on the Command- " ments by way of Queſtion and Anſwer: A " proper Sermon before Receiving of the " Lord's-Supper, on *Pſalm.* 15. 1, 2. With Pray- " ers before and after Sermons. He promiſes " to communicate all theſe to Mr. *Moor*, the So- " ciety's Miſſionary, and to aſſiſt him in all Ser- " vices as far as he is capable, *&c.*

And Mr. *Dellius*, who had lately returned to the *Hague*, acquainted the Society with the Miſfortune of loſing an *Indian* Dictionary which he had compos'd, with his Library, and other Goods, at Sea; and inſtead of that and other Copies, he ſends over many Caſes of Conſcience, which the *Canada* Miſſionaries uſe among the *Iroquois*, which is the general Name of the Five Nations, as he copied them from the Original, which fell into his Hands. He had alſo their *Indian* Catechiſm in 25 Chapters in *French*, *Latin*, and *Indian*, wherein he found very enormous and

ri-

ridiculous Inſtructions --- whereby the Society might have ſome Idea of the pretended Converſion of the Jeſuits. In the mean time he prays God to bleſs the Illuſtrious Society in their Undertaking of the true Converſion of thoſe Barbarians, to the End that both Church and State may reap the Advantage of it. And among other Calls and Admonitions to attempt the Converſion of the *Indians*, Colonel *Dudley*, Governour of her Majeſty's Province of the *Maſſachuſets-Bay*, commonly called *New-England*, in a Letter directed to the Lords Commiſſioners for Trade and Plantations, dated 13. *July* 1704, (an Extract whereof was communicated to the Society) was pleaſed to obſerve, "That it had "been the Uſage of that Province once in a "few Years to conciliate their Friendſhip with "the *Maquaws* and five Nations; and he had "written to my Lord *Cornbury* to adviſe therein; "and had accordingly provided for the Charge "of Commiſſioners, and a Preſent of about "five hundred Pounds, which was neceſſary to "keep them ſteady --- and yet at laſt he doubts "we ſhall loſe them, if we have not Miniſters "amongſt them to defeat the *French* Miſſiona-"ries, to whom they are infinitely bigotted.

§ 19. Upon theſe many importunate Calls, the Reverend Mr. *Moor* ſet out upon his inten-

Mr. Moor *ſent to the* Indians.

ded

ded Miſſion, with a firm Courage and Reſolution to anſwer the excellent Deſigns of the Society; and when he came to *New-York*, he received all poſſible Countenance and Favour from the Governour the Lord *Cornbury*. But indeed the Clergy of that Province were ſenſible of the little Hopes of doing any good among the Native *Indians*, and therefore in a Letter to the Honourable Society dated at *New-York*, *October* 17. 1704. they took Occaſion to ſay, that "It is moſt "true, the converting Heathens is a Work lau- "dable, Honourable and Glorious; and they "doubt not but God will proſper it in the Hands "of their good Brother Mr. *Thoroughgood Moor*, "whom they had ſent out worthy of the Goſ- "pel of Chriſt --- but after all, with Submiſſi- "on, they humbly ſupplicate, that the *Children* "firſt be ſatisfied, and the loſt Sheep recovered, "who have gone aſtray among Hereticks and "Quakers, who have denied the Faith, and are "worſe than Infidels and *Indians* that never "knew it. ---- And immediately after the Reverend Mr. *John Talbot*, in a Letter to Mr. *George Keith* from *New-York*, gives great Commendations of Mr. *Moor*, lately come among them, but, ſays he, "I am ſorry, he is to go ſo "far off as the *Mohocks*. God knows whether "we ſhall ſee him again. I had the ſame Call,

"and

"and had gone to the ſame Place; but when I "ſaw ſo many People of my own Nation and "Tongue, I ſoon reſolved, by God's Grace, "to ſeek them in the firſt Place, *&c.* --- And the Reverend Mr. *Urquhart*, another of our Miſſionaries in that Province, did further let the Society know, that he was inform'd, That Mr. *Moor* and his Aſſiſtant dared not to venture ſo far as their Miſſion led them, *i. e.* to the *praying Indians*, who were ſo much engaged to the *French* Intereſt, that they were our Enemies as much as they could without an open Breach.

However Mr. *Moor*, with indefatigable Zeal, made the beſt Attempts he could upon beginning and carrying on this great Work; and gave the Society an Account from *Albany*, dated *March* 8. 170$\frac{4}{5}$. That ſoon after his Arrival at that frontier Town, 50 Miles from the *Mohocks*, a *Mohock Indian* and his *Squa* being in Town, and hearing of him and his Deſign, came and thus addreſt him *Father, We are come to expreſs our Joy at your ſafe Arrival, and that you have eſcapt the Dangers of a dreadful Sea, which you have croſt, I hear, to inſtruct us in Religion. It only grieves us, that you are come in Time of War, when it is uncertain whether you will live or die with us.* That after this, one of the *Sachems*, and three more *Indians*, came to him, and ſpake to this Effect: *Father, We are come to expreſs our great Satisfaction, that God has been ſo propitious to*

us, as to ſend you to open our Eyes, which have been hitherto ſhut. Another Woman came to him, and among other Congratulatory Expreſſions, ſaid, *May God ſupport your Shoulders under ſo great a Weight; and may you diſpel that Darkneſs which ſtill overſpreads us.* He told them in Return, That nothing ſhould be wanting on his Part, and that he would devote himſelf to their Good, and that he only ſtaid at *Albany* to learn their Language in order to it. He did not then make any publick Propoſition to them, but deſign'd to lay hold on the firſt Opportunity, that the Weather would give him, of doing it at their Caſtle. Being too long detained by the Fall of Snow, he ſent his Meſſage with a Belt of *Indian* Money by three of their own Country-men, with a Promiſe of taking the firſt Opportunity of coming himſelf to ſee them. Which Promiſe, he did ſoon after perform with great Difficulty; and being courteouſly received, one of the *Sachems* told him, *That they had received his Meſſage, but it was but lately, and not having conſulted with the other Caſtle (which was about twelve Miles diſtant) they could give no Anſwer to it now, but they would conſult with them the firſt Opportunity, and then ſend their Anſwer.* Mr. *Moor* thought himſelf ſomewhat diſappointed, and was afraid their Delay was an artificial Excuſe:

cuſe: However, he told them, *he would wait for their Anſwer*, and ſo return'd to *Albany*, where, in a little Time, one of thoſe *Mohocks* came with this Anſwer: *The Viſit you made us, and the Deſign of it, was very welcome; for which we return you our Thanks. We have always lived in great Friendſhip with our Brethren of this Province, but we have been all along in ſuch Darkneſs, and our Eyes ſo cover'd, that we have not known what will become of our Souls after Death. We ſaw ſome time ago a Light ariſing in* Canada, *which drew many of our Nation thither, and which was the Cauſe of our deſiring Miniſters. We cannot but rejoice, that God ſhould be ſo good to us, as to make us this Offer; but it grieves us that the reſt of our Brethren, the other four Nations, are like to have no ſuch Bleſſing. They have often asked us, what was the Meaning of a Bell which we have, which our Fathers told us, we muſt Ring to call us together to our Devotions; but if they were ſo inquiſitive about that, What will they think when they ſee here a Houſe and a Church built? Therefore it is neceſſary we firſt acquaint them (for we are all but one Houſe) and then we will give you a poſitive Anſwer.* Mr. *Moor* found himſelf again diſappointed, and thought he had new Matter for Suſpicion of them: However he judged it to be adviſable to make this Return to the *Sachem* who brought this Meſſage. *Child, I have conſidered your Anſwer,*

and am sorry it is not more full and satisfactory. As to what you say about consulting with the other Nations, I will believe, they will rather rejoice at your Happiness, than have any Suspicions about it: Especially when they are told, that there is another Minister daily expected for the Oncydes, *and one for every other Nation, as soon as proper and willing Persons can be found; but I will stay for your Answer with the greatest Patience.* When after long Expectance, he could obtain no Manner of Answer, he retired back to *New-York*, and sent the Society his Reasons for desisting from that Enterprise at present, *viz.* "That he had been at *Al-* "*bany* near a twelve Month, and had used all "the Means he could think of, in order to get "the good Will of the *Indians*; till their unrea- "sonable Delays and frivolous Excuses for not "giving him any final Answer, with some other "Circumstances, were a sufficient Indication of "their Resolution never to accept him. And "therefore expecting either no Answer at all, or "at last a positive Denial from them; He "thought it better to leave them, and not to give "them the Honour of refusing the Queen's Roy- "al Favour, and his Offer to them. He begins "to think, that Missions to the *Indians* are not "of that Consequence as the Society may think, "and as he himself once expected; but he is

"now

" now ſenſible of the contrary, for theſeReaſons :
" I. Becauſe our own People have as much Need,
" and a more juſt Right to our Care, and call
" for more Miſſionaries than our Society is able
" to ſend. II. Becauſe to begin with the *Indians*
" is prepoſterous ; for it is from the Behaviour of
" the Chriſtians here, that they have had, and
" ſtill have, their Notions of Chriſtianity, which,
" God knows, hath been generally ſuch, that it
" hath made the *Indians* to hate our Religion.
" III. The *Indians* are daily waſting away, and in
" forty Years it ſeems probable that there will
" ſcarce be an *Indian* to be ſeen in all the *Engliſh*
" Parts of *America*. In the mean Time the
" Chriſtians ſelling the *Indians* ſo much Rum, is
" a ſufficient Bar, if there were no other, againſt
" their embracing Chriſtianity.

But after all theſe Diſcouragements, Mr. *Moor* has not altogether deſiſted from this Attempt (tho' attended with inexpreſſible Difficulty) of converting the *Indians*: he is employing his Labours in the Church of *Burlington* in *New-York*, and there waits for the Commands of the Society. And the Honourable the Lord *Cornbury*, Governour of that Province, has been pleaſed to inform the Society, by Letter dated from *New-York November* 22. 1705. that they need not altogether deſpair of Succeſs ; that next Summer,

God

God willing, he intends to go to *Albany*, and to know of the *Indians*, the Reasons of their not behaving themselves better, since they had so often desired a Minister to be sent among them; and his Lordship will see, if he can find a Way to make Mr. *Moor* easier there, than he has been, adding the Testimony of him, that *He is a very good Man.* Though after all, we doubt there are insuperable Difficulties, at least for the present. An eminent Citizen of *London*, well acquainted with the State of those Foreign Parts, has lately informed the Society, that "After all, there are "a great many Obstacles to the Conversion of "the *Indians* bordering on our Plantations: They "are educated in great Prejudices to our Religi-"on, by the unjust Encroachment of the *English* "upon their Lands; and do not stick to say, "that *They can't believe, that we wish them a Place* "*in Heaven, when we deny them a Place upon Earth.* "The Government ought to prevent this too "just Reproach. Besides, those near to *New-*"*England* are the most cruel and barbarous of "all the savage Nations, and have destroyed all "their innocent Neighbours. They are al-"ways unfixed, either rambling for several "Months together, or hunting, or upon War-"like Expeditions, and at their Return to the "Villages, they have generally unlearned all

"their

"their former Instructions; and it is impossible "for any Minister to accompany them in their "Ramble of three or four hundred Leagues at "a Time. But that which I apprehend to be "of worse Consequence to their Conversion, "and engaging in the *English* Interest, is, the "Treatie which I understand is lately conclu-"ded with them, wherein a Neutrality is "allowed them in this present War. This "will give an Opportunity to the *Canada In-"dians* to surround the *English* Colonies, and "make all Correspondence with and Passage "to the *Iroquois Indians* very difficult and "unsafe. Besides, if the usual Presents are not "continued, they'll not be prevailed with to "attend to any Instructions from our Ministers, "but will rather fall off to the *French*, if they can "get any Thing by it, *&c.* Indeed the Artifices of the *French Jesuits* do very much obstruct our Propagation of the Gospel among those poor Souls, as was thus represented to us by Mr. *Dellius* --- "It is the common Opinion, that the "Jesuits debauch the *Iroquois* (which is the com-"mon Name of the five Nations) from their "Fidelity to the Crown of *England*; and it is "natural to them to turn every Stone to that "Purpose. Indeed all the Evils that the *English* "Colonies have undergone during the last War;

 "have

"have been occasioned by the *Indians*, that is to "say, the debauched *Indians*, of whom they are "absolutely Masters: and the Intrigues which "that Order has used, and of which I have seen "little Memoirs, are almost incredible; and it is "very much to be feared that they will still "win upon them daily: For among the five Na-"tions there is a great Number of *French* that "are incorporated by Adoption into their Tribes, "and as such they ostentatiously assume *Iroquois* "or *Indian* Names; and the poor silly *Indians* "considering them as Persons of their own "Blood, do entirely confide in them, and ad-"mit them into their Councils; from whence "you may judge what fine Work the Jesuits "make with their Affairs, *&c.* Let it be only added what one of the chief Inhabitants in *New-York* has lately written over to the Society upon this Head --- "In my Opinion, the Matter of "converting the *Indians* is too heavy for the So-"ciety to meddle with at present, and would "properly lie as a Burden upon the Crown, to "be defrayed out of the Revenue here; for their "being brought over to our holy Faith, will "at the same Time secure them in their Fidelity "to the Government --- Those who are sent "over on that Errand must be such as can en-"dure Hardships, and are able and willing to

"live

live with the *Indians* in their own Country, and according to their Way and Manner, which is the Method the *French* take.

§ 20. In the mean Time, the good Reputation of these Designs of the Society reach'd over to *New-England*, and encouraged some Gentlemen and chief Traders in that Province to follow the laudable Example, and to form themselves into a *Society for the Propagation of Religion*, who had soon "A sensible Blessing of God "upon their Consultations and Undertakings, "whereby, among other Things, they had ad-"dressed the Remoter ungospelized Plantations, "not only with a printed Sheet for their awa-"kening out of their stupid Condition, but also "with other Endeavours to get Ministers among "them --- They confess themselves beholden to "*Old-England* for the Example, which has been "there followed in their feeble Essays, to do "what they can for the Advancement of the "greatest Interest. And upon the Fame of these noble Designs, the Congregational Ministers at *Boston* drew up an Account of the *present State of Christianity*, and of the Progress made in Evangelizing the poor Savages in that Country, written to the Honourable Sir *William Ashurst*, Governour of the Corporation for propagating the Gospel among the *Indians* in *New-*

Like Endeavours in New-England.

England, and Parts adjacent in *America*; who with great Courtesie sent a Copy of it to our Society, dated *Boston* in *New-England* *March* 2. 170⁴⁄₅. and signed by *Increase Mather*, *Cotton Mather*, and *Nehemiah Walter*.

Care of the Negro *Slaves.*

§ 21. Besides this Attempt of Converting the five Nations, the Society hath taken Care of all possible Means to instruct the few *Indians* that were dispersi among the *English*, and the *Negro* Slaves, in the Principles of Christianity. For which good End they employ'd and supported Mr. *Elias Neau*, a plain zealous Lay-man at *New-York*, who had inform'd the Society by Letter dated *July* 10. 1703. that "There were among "them a great Number of Slaves, called *Negroes*, "of both Sexes and of all Ages, who were without "God in the World, and of whose Souls there "was no Manner of Care taken. ... And there-"fore it would be worthy the Charity of this "Corporation, to endeavour to find out some "Methods for their Instructions, in order to "the converting and baptizing of them, with-"out any Way affecting the Property of their "Masters --- That such a Harvest would be more "plentiful than that of the *Indians* ---- if some "honest Subsistance were allow'd to any good "Person, for undertaking the Office of a Ca-"techist among them: And the Masters would

"send,

"ſend, or at leaſt ſuffer their Slaves to be cate-
"chiz'd every *Sunday*; and the Miniſters would
"examin, from Time to Time, what Progreſs
"is made in improving and ſaving thoſe poor
"ignorant Souls --- The ſame Perſon in other
Letters did obſerve, "That a great Impediment
"to this good Deſign, was a vulgar Prejudice
"in thoſe Parts, that if the *Negroes* were bap-
"tized, they would ceaſe to be Slaves; tho' nei-
"ther the Law nor the Goſpel does authorize
"any ſuch Opinion. --- The *French* and the *Spa-*
"*niards* baptize all their Slaves, without giving
"them any temporal Liberty ----- Upon due
Conſideration had to theſe Reaſons, the Society
did prevail with the ſaid Mr. *Neau*, to undertake
that Office of a Catechiſt, and promiſed to en-
courage him in it with a Salary of Fifty Pound
per Annum. Upon which he received a Licenſe
from his Excellency the Lord *Cornbury*, to cate-
chize the *Negroes* and *Indians*, and the Children
of the Town of *York*; and left his Relati-
on of an Elder in the *French* Church, and came
entirely over to the Church of *England*; not up-
on any worldly Account, but thro' a Principle
of Conſcience, and hearty Approbation of the
Engliſh Liturgy, which he had formerly learnt
by heart in a Dungeon. ---- In the Diſcharge of
this Office, Mr. *Neau* went from Houſe to Houſe,

in order to catechize and inſtruct the *Negro* Slaves; but finding that to be inconvenient, he prevailed with the Maſters to ſend their *Negroes* every *Monday*, *Wedneſday*, and *Friday*, at four in the Afternoon, to his Houſe; where he made them begin with the Lord's Prayer in *Engliſh*, and then propos'd the moſt familiar Queſtions about the Nature of God and his Works; this ſmall Beginning was to ſerve as an Introduction to the Creed, and ſo on to the Church Catechiſm. ---- And to be the more regular in his Qualifications for this Office, he deſired a Licenſe of catechizing from the Lord Biſhop of *London*, who, at the Motion of the Society, was pleas'd readily to grant the ſame ----- He likewiſe deſired that Application might be made to the Governour to paſs an *Act of Aſſembly*, whereby it ſhould be enacted, That all the Inhabitants ſhould be obliged to permit all their Slaves to be inſtructed; and that their Religion ſhould make no Alteration in their Condition. This Motion was conſidered by a Committee at *Paul's*, and Colonel *Nicholſon* then preſent did obſerve, That there had been formerly the ſame vulgar Error in *Virginia*, that if the *Negro* Slaves were baptized, they would be thenceforth freed from their Slavery; whereupon there was a declarative Law made in that Country, that Slaves baptized ſhould never-

nevertheleſs continue bound in Service to their reſpective Maſters as before Baptiſm. And therefore it might be proper to have the ſame common Error removed by ſome ſuch Declaration in other Parts of the Plantations. The ſaid Mr. *Neau* ſo well recommended to the Society ſome other Ways of making his Labours more ſucceſsful, that they prepared, by Advice of one of their Members, the Draught of a *Bill* to be offered in Parliament *for the more effectual Converſion of the Negroes and other Servants in the Plantations* ----- And finally, to aſſiſt him in this Bleſſed Work, the Society inſtructed their Miſſionaries to have a ſpecial Regard to the Teaching of the poor Slaves, and moſt of them uſed their Endeavours in it; particularly the Reverend Mr. *Samuel Thomas* in *South-Carolina* did inform the Society, by Letter dated *March* 10. 170$\frac{3}{4}$. That under his Encouragements about twenty *Negroes* had learned to read; and he was acquainting them, as he had Opportunity, with the Principles of the Chriſtian Religion, and had lately baptized one *Negro* Man, and hoped, in ſome Time, to find more fitted for that holy Inſtitution. The forementioned Catechiſt Mr. *Neau*, has from Time to Time inform'd the Society, of the Succeſs of his Labours, and of the Numbers and Names of the *Negroes* initiated by

him;

him; and the Minister of that Place, the Reverend Mr. *Vesey*, has given him very lately the Character "Of a constant Communicant of "our Church, and a most zealous and prudent "Servant of Christ, in proselyting the miserable "*Negroes* and *Indians* among them to the Chri-"stian Religion, whereby he does great Service "to God and his Church.

A good Influence on the Inhabitants.

§ 22. These and other pious Endeavours of the Society have, by God's Blessing, had a good Effect, by setting an Example to the Plantations themselves, and exciting them to contribute to their own Happiness. For this Zeal and Bounty of the Corporation had a sensible Influence upon the Governours and Inhabitants, and did induce them with the more Cheerfulness to build Churches, to allot Glebes, and to assign some stated Portions of Maintenance for a settled Ministry. This noble Emulation was continually kept up by Letters of the Society to the respective Governours, who were most of them very Instrumental in promoting the good Work. And whenever any Foundations of a new Church were laid or projected; the People of each District, in their solemn Vestries, did make Application to the Society for their Help and Assistance, and did never fail of all suitable Encouragement. Thus the Minister and Church-Wardens of *Road-Island*,

Island, did acquaint the Society, (*September* 29. 1702.) That the Place where they met to Worship, was finiſhed on the Outſide, all but the Steeple; and the Inſide was pewed well, tho' not beautified; they had a Communion Table; but they wanted all Ornaments for Decency and Order; aſſuring the Society that whatever Favours they ſhould pleaſe to beſtow upon them, towards the perfecting of their Church, ſhould be accepted with the humbleſt Gratitude, and ſeconded with the utmoſt of their own Abilities. In like Manner the Veſtry of *Dover-Hundred* within *Kent* County in *Penſilvania*, did (*Auguſt* 30. 1703.) repreſent to the Biſhop of *London*, the great Want of a Preacher among them, to teach and inſtruct the People in Matters of Religion, and their Duty towards God, *&c.* and that they would endeavour, according to their Abilities, to contribute towards his Maintenance; and humbly intimated their Expectations of Help and Encouragement from the Society form'd in *England* for the Propagation of Chriſtian Religion in *America* --- Soon after, the Church-Wardens and other few Members of the Church of *England*, in the Colony of *Weſt-Jerſey*, did (*September* 4. 1703.) expreſs their Deſign of erecting a Church at *Burlington*, for the Worſhip of God according to the Law eſtabliſh-

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ed in *England*; and desire, that their Infant Church may recieve from the Society a Benefaction of Common-Prayer Books, Catechisms, Necessaries for the Communion-Table and Pulpit, *&c.* --- The Minister and Vestry of the Church at *Newport* in *Road-Island* did, by a Letter to the Society dated *December* 23. 1703. thank them for their grateful and acceptable Present of Furniture for their Communion-Table; professing that it was a great Joy to them, to be taken Notice of by so great a Body: They desire a Continuance of the Society's Allowance of Fifty Pounds *per Annum* to their Minister: They are building a Steeple, and are enlarging their Church by a new Gallery, and desire to be continued under the Protection of the Honourable Society. The Vestry of *Burlington* in *W. N. Jersey*, by Letters to the Society dated *April* 2. 1704. desire to adore the Goodness of God for moving the Hearts of the Lords Spiritual, Nobles, and Gentry, to enter into a *Society for Propagating the Gospel in Foreign Parts*; the Benefit of which they have already experienced, and hope further to enjoy. They have joined in a Subscription to build a Church, which, tho' not yet near finish'd, they have heard several Sermons in it; but are not able to maintain a Minister without the Assistance of the Society, whereon they beg God to shower

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down his Bleſſing as a Reward for their great Charity and Care for the Good of Souls.--- The Church-Wardens and Veſtry of *Braintree* in *New-England*, by Letters to the Biſhop of *London*, *October* 19. 1704. give their Teſtimonials to Mr. *George Muirſon*, returning into *England* to receive Holy Orders; and complain that they are deſtitute of Help, and therefore beſeech his Lordſhip to remember them who are as a Sheep without a Shepherd; and to ſend over their Reverend Paſtor Mr. *William Barclay* to them, *&c.*--- The Inhabitants and Freeholders of the Town of *Rye* and *Mamaroneck*, in the Province of *New-York*, become humble Supplicants to the Lord Biſhop of *London*, that Mr. *Joſeph Cleator*, whoſe Affairs required his Attendance in *England*, might obtain ſuch an Allowance from the Society, as with what they were able to give him might encourage his Return among them, to teach School, for the Inſtruction of their Children. In ſhort, many other publick Letters were continually ſent over; by which it appear'd, that the Inhabitants of *Hopewell* and *Maidenhead*, were building a Church, and deſired a Miniſter and ſome Subſiſtance for him: That there were Churches building at *Salem*, at *Amboy*, and *Elizabeth-Town*: That the Inhabitants of *Dover-Hundred* in *Kent* County had ſubſcribed fifty five Pounds

Seventeen Shillings in *Penſilvania* Money, towards the Maintenance of a Miniſter: That the Inhabitants of *North* and *South Appoquenimi-nek Creek*, were preparing to build a Church, deſiring a Miniſter with fifty Pound *per Annum* from the Society, and hoping to add ſomething themſelves towards his Subſiſtance. The chief of which Inhabitants have ſince ſent over an Addreſs to the Lord Biſhop of *London*, certifying that they have a very commodious Church already built, and that they earneſtly deſire a pious Miniſter to reſide amongſt them, to guide and inſtruct them in Religion, according to the Principles, Doctrine and Worſhip of the Church of *England*, for whoſe Encouragement they had made Subſcriptions according to the beſt of their Abilities. That the Veſtry of St. *Pauls* in *Cheſter* or *Uplands*, did crave Advice of the Society, concerning ſome Lands given to the Uſe of the *Swediſh* Church there, and ſold by ſome *Swedes* to a Quaker, how to recover it to the Uſe of their own *Engliſh* Church: They are thankful for the Society's Contribution to the Maintenance of their Miniſter Mr. *Nichols*; and acknowledge the great Favour of ſending ſo good and worthy Man among them.---That the Miniſter and Veſtry of *Philadelphia*, could never be ſufficiently thankful to Divine Providence

dence for raiſing-up ſuch an Honourable Society to maintain the Intereſts of Religion, and to engage in the great Work of promoting the Salvation of Men; and that they returned their moſt thankful Acknowledgements for the Society's pious Care, in ſending over the Reverend Mr. *George Keith* and his Aſſociate Mr. *John Talbot*, whoſe Labours and Converſation they very much commend: That the Miniſter and *Veſtry* of *Cheſter* in *Penſilvania*, did bleſs God for putting it into the Hearts of ſo many charitable Chriſtians to engage in the great Work of promoting the Salvation of ſuch as were ſo widely removed from all Conveniencies of Divine Worſhip; They are thankful for their Miniſter, and for the Society's Support of him, and beg the Continuance of their Benevolence, *&c.*

To complete their Correſpondence, the Society have obtained many large and good Accounts of the State of Religion in all our ſeveral Colonies and Plantations abroad, which they careſully preſerve among their other Books and Papers, that by having recourſe to them, they may underſtand the preſent Condition and Circumſtances of every Place; and know how moſt effectually to anſwer the Wants and Occaſions of them. They have the preſent State of *Eaſt-Jerſey*, in ſeveral Letters from Colonel

Lewis Morris, with a particular Memorial written by him concerning the State of Religion in both the *East* and *West Jerseys*. The Condition of *Albany*, and of the *Indian* Borderers, in many Letters from Mr. *Dellius* a *Dutch* Minister long resident in that Town. Of *Carolina*, in several Accounts and a large Memorial from Mr. *Samuel Thomas*. Of *Virginia*, in a constant Correspondence with the late Governour Colonel *Nicholson*. Of *Mary-Land*, in some printed Memorials of Dr. *Thomas Bray*. The State of the Country of *West-Chester*, in many excellent Letters from Colonel *Caleb Heathcot*. Of the whole Province of *New-York*, in Letters from the honourable Lord *Cornbury* the Governour, and from several of our Missionaries, and from the Convocation of the Clergy assembled at *New-York*. An Account of the State of Religion within all the *English* Plantations in *North-America*, by Colonel *Dudley*, Governour of *New-England*. A large Letter about the State of Quakerism in *North-America*, by the Reverend Mr. *George Keith*, who has since publish'd his Journal of Travels in his Mission thro' most of these Parts. *A humble Memorial of* Robert Livingston, *Secretary for the* Indian *Affairs in the Province of* New-York. The State of the Church in the Province of *New-York*, humbly tendred to the most Illustrious So-

ciety for propagating the Gospel in Foreign Parts by Mr. *Congreve*, a Domestick of the Lord *Cornbury*. A true and just Account of Mr. *Blair's* Mission to *North-Carolina* --- A summary Account of the State of the Church in the Province of *Pensilvania*, as it was presented to a Meeting of the Clergy of the Province of *New-York*, *New-Jersey*, and *Pensilvania*, *October* 11. 1704. A Memorial relating to the Want of Ministers in *Newfound-land*. And many other stated Accounts and occasional Informations, that tend to a perfect Knowledge of those Foreign Parts which the Society take under their Cognisance and Care.

§ 23. To communicate their good Designs to other Protestant Nations, this Society have held a Correspondence with many eminent Persons and Bodies of the Reformed Churches, and have received from them a great Approbation of their good Designs, with earnest Advices and Requests, to carry on the good and glorious Work of propagating the Gospel, *&c.* As in *Latin* Letters, from the Church of St. *Gall* in *Switzerland*, assembled in Synod *May* 11. 1702. From a Synod of the *Grisons* dated *June* 6. 1702. congratulating their mutual Enjoyment of a Union of Faith in the Bond of Peace with the Church of *England*, and acquainting the Society

A large Correspondence.

that

that they have received the Papers and Accounts of their Institution and Designs, and have communicated them to all the Ministers in their several Churches; and have appointed select Persons to correspond with the Society, *&c.* From the Learned Mr. *John Leonhard*, in the Name of the Protestant *Grisons*, dated *May* 17. 1703. blessing God for the pious and Christian Zeal of the Society, and praying for Success to their Honourable Undertakings. From the same Person *October* 30. 1704. acknowledging the Receipt of Letters from the Society, and commending their glorious Endeavours for Propagation of the Gospel. From the pious Monsieur *Ostervald*, Pastor of *Newschattel*, *December* 3. 1704. returning his Thanks to the Corporation, for the Honour they had done him, in electing him a Member, and promising to promote the Designs, and pursue the Orders of the illustrious Society. --- From the Reverend Collegues Messieurs *Tronchin* and *Turretin*, dated *Geneva*, *December* 19. 1704. expressing their most hearty Thanks to the Society for the Honour done them in associating them to that Honourable Body; and assuring the Society that, in Duty and Gratitude, they will omit nothing in their Power towards the promoting those pious Designs; and taking Occasion to mention; That they had already proceeded to ren-

render the Divine Worſhip in their Church, as conformable as might be to the *Engliſh* Liturgy, and will imploy their Lives to bring it nearer if poſſible. --- Another Letter from Monſieur *Oſtervald*, dated *December* 3. 1704. intimating his farther Acknowledgments of being admitted of the Number of that illuſtrious and venerable Aſſembly, and declaring his moſt ſincere and reſpectful Inclinations for their Church and their Society; and that as a Teſtimony of it, they had eſtabliſh'd the ordinary Divine Service in the City of *Newſchattel* upon the Pattern of the *Engliſh*. --- From Mr. *John Jacob Scherer*, dated at St. *Gallen*, *December* 16. 1704. expreſſing himſelf full of Zeal and Readineſs to give the Society any Satisfaction, and referring to what he had written to the Reverend Dr. *Woodward* for his preſent Labours in this Kind of Study. --- With ſeveral other Letters from the Reverend Mr. *John Leonhard* Miniſter of the Goſpel at *Chigen* in the Town of *Seſamnie* among the *Griſons*, and the Reverend M. *Otto Graſs*, Dean of the upper League in the *Griſon* Churches, and again from Meſſieurs *Tronchin* and *Turretin* with a Copy of the Divine Service, as agreeable as may be to the *Engliſh* Liturgy now eſtabliſh'd in the Churches of the *Griſons*, &c. In all which Foreign Letters, proper Anſwers and Replies were given

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in the Name and by the Order of the Society, subscribed by the Secretary *John Chamberlayne* Esquire.

Particular Regard to the Church of England.

§ 24. It must be further observed, That the Society have taken Care to propagate Christian Religion according to the Purity of Faith and Worship profest and establish'd in the Church of *England*, and have consulted the Honour and Interest of our *English* Church, by all the fairest and most effectual Ways and Means. Upon this honest View, they have taken Care to send no Missionaries, but such as, among other Qualifications, have a good Attestation of their *Affection to the present Government, and of their Conformity to the Doctrine and Discipline of the Church of* England. And in their Request to the Bishops and Arch-Deacons, for recommending to them fit Ministers to be sent abroad, they declare, that their Subsistance and Encouragement shall be given only to those who devote *themselves to the Service of God, by propagating and promoting the Gospel in the Truth and Purity of it, according to the Doctrine, Discipline, and Worship established in the Church of* England. And among the Instructions given to their Missionaries, they do direct them that they conscientiously observe the Rule of our Liturgy in the Performance of all the Offices of their Ministry.

That

That beſides the ſtated Service appointed for *Sundays* and *Holy-Days*, they do, as far as they ſhall find it practicable, publickly read the daily Morning and Evening Service --- That they conſider the Qualifications of thoſe whom they admit to the Lord's-Supper, according to the Directions of the Rubricks in our Liturgy --- That they explain the Church Catechiſm in the moſt eaſie and familiar Manner --- That they frequently viſit their reſpective Pariſhioners, thoſe of our own Communion, to keep them ſteady in the Profeſſion and Practice of Religion, as taught in the Church of *England*. Thoſe that oppoſe us, or diſſent from us, to convince and reclaim them *with a Spirit of Meekneſs and Gentleneſs*. And to encourage the *Engliſh* Decency and Order in the ſeveral Plantation Churches, the Society have expended above two hundred and fifty Pounds, in large Bibles and Folio Common-Prayer Books, for publick Uſe and Service; and more than two hundred Pounds, in ſmall Common-Prayer Books, Catechiſms, and Expoſitions, to be diſtributed *gratis* among the People: And for an Example, to furniſh the Churches with ſuitable Ornaments, they have ſent over two diſtinct Services of Communion Cups and Patens in Silver, with

Pulpit Cloths and Cuſhions, and Carpets and Linen for the Communion-Table.

Want of a Suffragan Biſhop.

§ 25. They have been likewiſe careful of recommending the Diſcipline of the Church of *England*, as far as the Conſtitution of thoſe Countries will poſſibly admit. The Want of a Biſhop or Suffragan in thoſe Parts was often complained of in Letters and Reports from thence, and was therefore conſidered in ſeveral Committees: And a Committee was at laſt appointed to *prepare a State of this Matter, in order to be offered to the Conſideration of the Attorney General, or others of the Queen's Council learned in the Law.* Which State was accordingly prepared, and called, *The Caſe of Suffragan Biſhops for Foreign Parts briefly propoſed*, in ſeveral Obſervations and Queries. And this Matter has been carried as far as the Difficulties in it would hitherto allow, and is under ſuch farther Solicitation and Advances, that we hope ſhortly to ſee a happy Succeſs of it. In the mean time, all young Students in thoſe Parts, who deſire Epiſcopal Ordination, are invited into *England*, and their Expences of coming and returning are to be defray'd by the Society, in purſuance of an Order made to that Effect. And the Form of a Letter was prepared, and allow'd to be ſent to the Governour of *New-England*, and one of like

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Importance to the Episcopal Clergy in those Parts, incouraging the sending over hither such young Students as are inclinable to be ordained, and to embrace the Mission.

§ 26. If any Attempts be made in any of our Plantations, that are prejudicial to the Rights and Liberties of the Church and Clergy in those Parts; The Society do so far take Notice of them, as to withdraw their Assistance of sending, or maintaining Missionaries in any such Province, till the Injury be removed or repair'd. Hence a Committee at St. *Paul's*, took lately into their Consideration a certain Clause in a late Act of General Assembly in *South-Carolina*, *November* 4. 1704. Entituled, *An Act for the Establishment of Religious Worship*, &c. importing that the Rectors or Ministers shall be removeable by Authority of certain Lay-Commissioners, or the major Part of them, upon Complaint of their Irregularity or Indiscretion, made by such a Part of the Inhabitants: When they had deliberately considered this Branch of the Act, they came to this Opinion, "That by Virtue hereof, the "Ministers in *South-Carolina* will be too much "subjected to the Pleasure of the People; and "therefore they agree to recommend this Mat-"ter to the Wisdom of the Lord Arch-Bishop of "*Canterbury* and Bishop of *London*, to take such

Care of Discipline.

"Care therein as they ſhall think proper. This Opinion was confirmed by the unanimous Judgment of the Society at their next Meeting, who reſolved to ſend or ſupport no Miſſionaries within that Province, till the ſaid Act or that Clauſe of it was annulled. But becauſe Mr. *Thomas* and other Miſſionaries attending the Society had been before appointed for that Place, it was therefore referr'd to a Committee, whether they ſhould be ſtopt in their intended Voyage, by detaining the Society's Allowance to them; or whether they ſhould proceed on the Society's Account. And accordingly a Committee came to this Opinion, That it may be very prejudicial to the Miniſters that are appointed to *South-Carolina*, to put a Stop to the ſending them over to thoſe Parts, by Reaſon that all of them have already received half a Year's advanced Allowance from the Society, together with their reſpective Shares of Books, and have taken their Paſſages for the ſaid Country, and put their Effects on Board, and one of them was actually gone away; but that the ſaid Miſſionaries ſhould not be allowed to continue in their ſaid Miſſions any longer than during the Space of one whole Year after their Arrival in *South-Carolina*, unleſs the Clauſes in the ſaid Act of Aſſembly, excepted againſt by the Society, be reſcinded,

and

and the Matter be put into an Eccleſiaſtical Method. And they farther agreed, That each of the Miſſionaries appointed to *South-Carolina*, ſhall have Copies of all the Reſolutions relating to the ſaid Act of Aſſembly, *&c.* ſigned by the Secretary. While this Affair was upon the Thoughts of the Society, who confirmed the Opinions of the Committee, they were relieved from all farther Concern in it, by its coming under the Cogniſance of the Right Honourable the Houſe of Lords, by Means of a Petition of *Joſeph Boone* Merchant, on behalf of himſelf and many other Inhabitants of the Province of *Carolina*, &c. to the Right Honourable the Lords Spiritual and Temporal in Parliament aſſembled, ſhewing among other Things, "That the Eccleſiaſtical "Government of the ſaid Cólony is under the "Juriſdiction of the Lord Biſhop of *London*: "But the Governour and his Adherents have at "laſt, which the ſaid Adherents had often threat-"ned, totally aboliſhed it: For the ſaid Aſſem-"bly hath lately paſſed an Act, whereby twenty "Lay-Perſons therein named, are made a Cor-"poration, for the Exerciſe of ſeveral exorbi-"tant Powers, to the great Injury and Oppreſ-"ſion of the People in general, and for the Ex-"erciſe of all Eccleſiaſtical Juriſdiction, with ab-"ſolute Power to deprive any Miniſter of the

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" Church of *England* of his Benefice, not only for " his Immorality, but even for his Imprudence, " or for innumerable Prejudices and Animosi- " ties between ſuch Miniſter and his Pariſh. And " the only Church of *England* Miniſter, that is " eſtabliſhed in the ſaid Colony, the Reverend " Mr. *Edward Marſton*, hath already been cited " before their Board; which the Inhabitants of " that Province take to be a high Eccleſiaſtical " Commiſſion Court, deſtructive to the very " Being and Eſſence of the Church of *England*, " and to be had in the utmoſt Deteſtation and " Abhorrence by every Man that is not an Ene- " my to our Conſtitution in Church and State. The Houſe of Lords hereupon entered upon a particular Conſideration of this Act, and came to the following Reſolution: " That it is the " Opinion of this Houſe, that the Act of the " Aſſembly in *Carolina*, lately paſt there, and " ſince ſigned and ſeal'd by *John* Lord *Granville* " *Palatine* for himſelf, and for the Lord *Carteret*, " and the Lord *Craven*, and by Sir *John Colleton*, " four of the Proprietors of that Province, in or- " der to the ratifying of it, Intituled, *An Act for* " *the Eſtabliſhment of Religious Worſhip in this Pro-* " *vince, according to the Church of* England, *and* " *for the erecting of Churches for the Publick Wor-* " *ſhip of God, and alſo for the Maintenance of* " *Mini-*

"*Miniſters, and the building convenient Houſes for* "*them*, ſo far forth as the ſame relates to the "eſtabliſhing a Commiſſion for the diſplacing "the Rectors or Miniſters of the Churches "there, is not warranted by the Charter gran-"ted to the Proprietors of that Colony, as be-"ing not conſonant to Reaſon, repugnant to the "Laws of this Realm, and deſtructive to the "Conſtitution of the Church of *England*. This Reſolution of the Houſe of Lords, with another relating to a ſecond Act of Aſſembly in *Carolina*, was laid before her Majeſty in an humble Addreſs of their Lordſhips, to which her Majeſty returned a moſt Gracious Anſwer; and by her Royal Wiſdom, this Matter of Complaint was effectually taken away.

§ 27. To return to the Society: They have taken Care to manage the Truſt committed to them in the beſt Method and Order, that the Nature of publick Buſineſs will admit of: They have had ſtanding Committees Meeting at leaſt once a Week in the Chapter-Houſe of St. *Paul's*, *London*, to receive any Propoſals, or prepare any Matters, or to agree and report any References made to them. And the Opinion of theſe Committees upon any ſuch Debates, is laid before the Society at their monthly and quarterly Meetings, in his Grace's Library at St. *Martins* *Methods of acting.*

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in *Westminster*. Their Annual Meeting on the third *Friday* in *February*, hath been generally held in the Vestry of *Bow-Church* in *London*; where, after the Choice of President, Vice-Presidents, Secretary, Auditors, Treasurer, *&c.* there has been a solemn Sermon preach'd on that Occasion, by some one Member of the Society; and has been generally publish'd at the Desire of the Society. As *First*, A Sermon preach'd before the Society *for the Propagation of the Gospel in Foreign Parts*, at their *First* Yearly Meeting on *Friday February* 20. 170$\frac{1}{2}$ at St. *Mary-le-Bow*, by *Richard Willis*, D.D. Dean of *Lincoln*, on *Phil.* 1. 27 -- *striving together for the Faith of the Gospel.* The *Second* Annual Sermon was preach'd in the same Church, by the Right Reverend the Lord Bishop of *Worcester*, on *Friday March* 19. 170$\frac{2}{3}$. And the Thanks of the Society was return'd to his Lordship, with a Desire to print the same: And tho' a Misfortune hindred for some time, the Society are still in Hopes of the Publication of it. The *Third* Anniversary Sermon was delivered by the Right Reverend the Bishop of *Sarum*, and at the Request of the Society, was published with the Title, "*Of the Propagation of the Gospel in Foreign* "*Parts.* A Sermon preach'd at St. *Mary-le-Bow*, "*February* 18. 170$\frac{3}{4}$. before the Society incorpo-"rated for that Purpose; exhorting all Persons in

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"their Stations to assist so glorious a Design, on *Mal.* 1. 11. *For from the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles; and in every Place, Incense shall be offered unto my Name, and a pure Offering: For my Name shall be great among the Heathen, saith the Lord of Hosts.* A *Fourth* Anniversary Sermon was preach'd, and at the Request of the Society was publish'd by the Right Reverend Father in God *John* Lord Bishop of *Coventry* and *Litchfield*, on *Friday February* 16. 170$\frac{4}{5}$. -- Acts 17. 30, 31. *And the times of this Ignorance God winked at; but now commandeth all Men every where to repent: Because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained.* And at the last Annual Meeting, in the Church of St. *Lawrence-Jewry London*, on *Friday February* 15. 170$\frac{5}{6}$. A Sermon was preach'd by the Right Reverend, the Lord Bishop of *Chichester*, on *Acts* 16. 9. *And a Vision appear'd to Paul in the Night: There stood a Man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* All which Sermons have been printed, and in great Numbers dispers'd by the Society at their publick Expence: And it may be remembred, that before the Course of these Annual Sermons, there was a Sermon on this Subject publish'd by Dr. *Thomas*

mas Bray, with this Title, *Apoſtolick Charity*, its Nature and Excellence conſidered, in a Diſcourſe upon *Dan.* 12. 3. Preach'd at St. *Paul's*, *December* 19. 1697. at the Ordination of ſome Proteſtant Miſſionaries to be ſent into the Plantations. To which is prefix'd, a general View of the *Engliſh* Colonies in *America*, with Reſpect to Religion: In order to ſhew what Proviſion is wanting for the Propagation of Chriſtianity in thoſe Parts. With Propoſals for the Encouragement and promoting of Religion and Learning in the Foreign Plantations, and to induce ſuch of the Clergy of this Kingdom, as are Perſons of Sobriety and Abilities, to accept of a Miſſion into thoſe Parts. As likewiſe the *Means of obtaining ſuch Parochial Libraries*, atteſted and commended by the Arch-Biſhops and Biſhops of *England* and *Ireland*.

Expences of the Society.

§ 28. In proſecuting and ſupporting theſe Excellent Deſigns, the Society have been at very great Expences, the ſtated Salaries, and occaſional Gifts and Rewards beſtow'd on their reſpective Miſſionaries, have already amounted to above two thouſand ſix hundred Pounds. The larger Bibles and Common-Prayer-Books ſent over for the Uſe of Churches and Libraries, have exceeded the Sum of two hundred and fifty Pounds. And more than two hundred Pounds

have

have been expended in ſmaller Common-Prayer Books and Catechiſms, to be diſperſt among the poorer and younger People. There have been many other particular Disburſements in paſſing the Charter: In printing and diſperſing Copies of it: In the engraving Seals and Copper-Plates: In printing Maps and Carts for the better Knowledge of thoſe Parts: In the Impreſſion and Diſtribution of great Numbers of Sermons, Accounts, Summons, Abſtracts, Orders, Inſtructions, and other Papers relating to the *good Work*: In maintaining a large and frequent Correſpondence at home and abroad: In erecting and encouraging of Charity-Schools in ſome of the moſt populous Towns in *America*, according to the noble Examples given of late Years in *England*: In ſupplying ſome Libraries with convenient Books, and ſome Churches with ſuitable Ornaments: In employing or aſſiſting Catechiſts and School-Maſters to inſtruct the Chriſtian Youth, and if poſſible to convert the adult Heathens: With many other incidental Charges unavoidable and very conſiderable.

§ 29. The Fund for anſwering theſe great Occaſions, has been laid and ſupplied, by the Providence of God, in moving the Hearts of the ſeveral Members to make their own immediate Offerings, and Annual Subſcriptions in Quarterly *Fund and Benevolence.*

terly Payments: To invite in new Members of the faireſt Reputation for Piety and Charity: To ſollicit the more wealthy and well diſpoſed Citizens for their Countenance and Aſſiſtance; eſpecially thoſe Merchants whom God has bleſs'd in their trading into thoſe Plantations: To ſend their Deputations into moſt Parts of *England*, and lodge them in the Hands of worthy Men, for taking and returning any Benefactions that ſhall be made by the Clergy and People in Cities, Towns, or neighbouring Parts of the Country: And to uſe all the other honeſt and modeſt Ways and Means of promoting the Intereſt of the Society, in a publick Spirit, for the publick Good. And theſe Endeavours have had ſo good an Influence on the Minds of many worthy Perſons; that many Remittances of Charity have been made from a Society of the Clergy in *Devonſhire*, and eſpecially from the Gentry and others in and near *Exeter*, by the Hands of Mr. *Richard King*: From the Clergy of the Dioceſs of *York*, by the Countenance of the Arch-Biſhop, and the Care of his Grace's Chaplain, the Reverend Dr. *Dering*: From the Gentlemen and Clergy in *Lincolnſhire*, thro' the Hands of the Reverend Mr. *Adamſon*, Rector of *Burton Cogles*, and Mr. *Evans*, Rector of *Uffingham*: From the Clergy and others in *Northamptonſhire*,

ſhire, by the Hands of the Reverend Mr. *Reynolds*, Chancellour of the Dioceſs of *Peterborough*, &c. From ſeveral Divines in *Suffolk*, tranſmitted to the Reverend Mr. *Shute*: From ſome of the Clergy and others in *Shropſhire*, returned by the Reverend Dr. *Wroe*, Warden of *Mancheſter College*: From Perſons deputed by the Society in *Carmarthernſhire* and *Pembrokeſhire*, remitted by the Honourable Sir *John Philips*, &c. Many Perſons have ſent in their generous Contributions with a modeſt Concealment of their Names; as ſeveral Sums of twenty or thirty Pounds have been ſo delivered by the Lord Biſhop of *Sarum*, by Dr. *Beveridge*, now Biſhop of St. *Aſaph*, by Dr. *Mapletoft*, Mr. *Torriano*, Mr. *Stubs*, Mr. Secretary *Chamberlayne*, Mr. *Bowers*, Lord Arch-Biſhop of *York*, Mr. *Shute*, Mr. *Brewſter*, Mr. *Gibſon*, Mr. *Arthington*, Mr. *Waddington*, Colonel *Colcheſter*, Mr. *Meax*, as the Entries lie upon our Books. The moſt conſiderable of theſe Preſents from unknown Hands, were the Sum of fifty Pounds, brought to the Society by the Reverend Mr. *Broughton*; one hundred Pounds by Mr. *Hoar*; one hundred and fifty Pounds by the Hands of the Reverend Mr. *Hanky* ------- as ſent from Perſons who *deſire to be conceal'd*: But the greateſt Benefaction of this kind was made on the 27*th* of *March* 1702. when Dr. *Mapletoft* reported,

ted, That a Perſon, who deſired to be unknown, had ſent by him a Preſent of one thouſand Pounds, and deſired it might be laid out in Lands, or Rent-Charges, or otherwiſe, for the Uſe of the Society and their Succeſſors for ever. The Name of the Perſon was religiouſly conceal'd till after her Deceaſe, when this Minute was enter'd upon our Regiſter *February* 1. 1705. "Whereas "the Sum of one thouſand Pounds was ſent as a "Benefaction to this Society, from an unknown "Perſon, by the Hands of the Reverend Dr. *John* "*Mapletoft*, the ſaid Dr. *Mapletoft* does now in-"form the Society, that the ſaid unknown Per-"ſon is lately deceas'd, and that therefore he is "now at Liberty to impart her Name and Qua-"lity, which were before conceal'd by her own "Command: *She was Dame* Jane Holman, *the* "*Relict of Sir* John Holman *of* Weſton *in* North-"amptonſhire, *a Lady of great Humility, Piety, and* "*Charity*. This Sum of one thouſand Pounds, with the Addition of two hundred ſixty one Pounds Eleven Shillings, has been laid out in the Purchaſe of an Eſtate lying in the Pariſh of *Beauchamp* St. *Paul*'s in *Eſſex*, by the faithful and generous Care of Mr. *Vigerius Edwards*, Member of this Society. Several other Perſons, in divers Parts of *England*, have ſent up their Benevolence to the Secretary, to the Treaſurer,

and

and other Members; ſuch as the Reverend Mr. *Walker*, Rector of *Billing*, and Mr. *Blackwell*, Rector of *Brampton* in *Northamptonſhire*: The Reverend Mr. *Edward Waddington*, the Honourable Colonel *Colcheſter*, Sir *William Drake*, Sir *Thomas Trollop*, Sir *Edward Seaward*; the Reverend Mr. *Samuel Lowe*, by the Hands of Dr. *Lilly Butler*; the Reverend Dr. *Jonathan Edwards*, by the Hands of Mr. *Stubs*; the Reverend Dr. *James*, *Regius* Profeſſor of Divinity in *Cambridge*, by the Hands of Dr. *Stanhope*: The Reverend Dr. *Thorp*, Mr. *Meadows*, Mr. *Railton*, Mr. *George Criſpe*, Mrs. *Stephens* of *Epſom*, Mrs. *Littleton* of *Windſor*, Mr. *Turner*, Mr. *Osburn*, the Reverend Mr. *Staino*, Mr. *Troughton*; and in particular, the Right Honourable the Earl of *Berkley*, by the Hands of Mr. *Nelſon*. The Charity of contributing to theſe pious Uſes, has been ſo univerſally Approv'd, that ſome devout Perſons have bequeathed conſiderable Legacies to the Society, for carrying on the Propagation of the Goſpel. On *February* 18. 1703. The Lord Biſhop of *Chicheſter* reported, That Dr. *Eeds*, late Reſidentiary of *Chicheſter*, has given by his laſt Will, the Sum of two hundred and fifty Pounds to this Society. On *April* 21. 1704. The Arch-Deacon of *London* reported, That *James Clerk*, of the Middle-Temple Eſquire, lately deceas'd,

had

had given by his Will, a Benefaction of two hundred Pounds to this Society, which was received from his Brother and Executor Mr. *Henry Clerk*. And Dr. *Thomas Plume*, Arch-Deacon of *Rochester*, in his last Will and Testament proved *March* 3. 1704. gives one hundred Pounds to the Corporation for Propagating the Gospel beyond Sea, to be disposed of by them accordingly. Which laudable Examples of Piety and Charity will (it is hoped) in due Time be followed by other good Christians departing in Peace, and expecting for their Reward *the Gift of God*, Eternal Life. Nor ought we to forget what has been well meant, as well as what has been effectually done. Some considerable Quantities of Land in the Foreign Plantations have been given and assigned over to the Use and Benefit of the Society. Mr. *George Bond*, by Letter to the Secretary dated *December* 12. 1702. signified his Readiness to perform his Promise made to Colonel *Colchester*, of conveying over to the Society his Right and Title to an Estate of nine hundred and fifty Acres of Land in *Virginia*: But upon farther Enquiry the Title was found dubious, and the Matter dropt. A more effectual and acceptable Oblation was made by Mr. *Serjeant Hook*, a very useful Member of the Society, who, on *October* 15. 1703. repor-

reported, That he having made a Purchase of Three thousand seven hundred and fifty Acres of Land in *West-Jersey*, upon *Delaware* River, he had resolved to give the tenth Part of the said Land as a Glebe to the Church, *&c.* For which Benefaction, he received the just Thanks of the Society: And has set a very honourable Example of Devotion and Charity to the Purchasers and Proprietors of Lands in all our Foreign Plantations.

And many other of the Queen's faithful Subjects are following her Royal Example of Munificence to the New Churches founded in those Foreign Parts. In a late monthly Meeting of the Society, the Lord Bishop of *London* reported, That her Majesty, of her Princely Grace and Favour, had been pleas'd (thro' his Lordship's Hands) to allow five large Church-Bibles, Common-Prayer-Books, and Books of Homiles, as also Pulpit Cloths, Communion-Table Cloths, Silver Chalices and Patens, for each of the five Churches in the Government of *New-York*, viz. *Hampstead* and *Jamaica* in *Long-Island*, *West-chester*, *Rye*, and *Staten-Island*. So far may the Prophesie and the fulfilling of it be applied to the Church of Christ arising in *America*; *Kings shall be thy nursing Fathers, and QUEENS thy nursing Mothers.*

 § 30. The

Their Want of Help and Assistance.

§ 30. The Subscriptions, Gifts and Legacies so made to the Society, have enabled them to expend, for the first Year, *Four Hundred Fifty Two Pounds Ten Shillings* and *Nine-pence.* For the second Year, *Five Hundred Seventy Five Pounds Seven Shillings* and *Four-pence.* For the third Year, *Eight Hundred Sixty Four Pounds Five Shillings* and *Two-pence.* And for the last Year, to Midsummer 1705. the Sum of *One Thousand Three Hundred Forty Three Pounds One Shilling* and *Nine-pence Half-peny.* And if their Abilities were equal to the pressing Occasions of Supply, they would continually send over more Missionaries, both Itinerant and Resident: They would contribute to the erecting and endowing of more Churches, and Chappels, and Schools, and Libraries; and by all possible Ways and Means would more and more promote the Glory of God, and the Good of Souls, by a vigorous Propagation of the Gospel in those Foreign Parts. And therefore we humbly desire, and earnestly entreat, and for the Sake of the Holy Jesus, whose Gospel and Work it is, we heartily implore the Aid and Assistance of all Christians, who have any Concern for Christianity. -- "This is very "great Charity indeed, the greatest Charity we "can show; It is Charity to the *Souls* of Men, "to the Souls of a great many of our *own* "People in those Countries, who by this may "be

Dr. Willis's *Sermon* 1701.

"be reform'd, and put in a better Way of Sal-
"vation, by the Use of the Means of Grace,
"which in many Places they very much want:
"But especially this may be a great Charity to
"the Souls of many of those poor *Natives*, who
"may by this be converted from that State of
"Barbarism and Idolatry in which they now
"live, and be brought into the Sheepfold of
"our blessed Saviour. ---We ought more par-
"ticularly to lay to Heart, the Case of our Plan-
"tations, because we receive abundance of good
"Things from them, and that a great Part of
"the Trade and Riches of our Kingdom flow
"into us from thence ---- This is an Argument
"in a particular Manner to be address'd to the
"Consideration of this great City, and especi-
"ally to those who are grown Rich by the
"Trade of the Plantations. --- The little Care
"that we have hitherto taken of the State of
"Religion in those Plantations continues a stand-
"ing Reproach both upon our Church and Na-
"tion. And this is what is often objected to
"us, by those of the Church of *Rome*. We
"have indeed many Things to say against their
"way of managing these Matters, and in Defence
"of our selves; but after all, I am sorry that
"we can't give them the only full Answer to
"the Objection, which is the Denial of the Mat-

"ter of Fact. ---- The last Consideration I "would propose, is this, That our Zeal for the "Honour of our blessed Saviour, and of his Re-"ligion, and for the propagation of it in the "World, is the most likely Way to secure his "Blessing both upon *Church* and *State*, and to "secure the Continuance of the Gospel both to "our selves and our Posterity. But if we our "selves show that we have no *Value* for our Re-"ligion, we shall have no Reason to wonder if "he do think fit to take it away from us.

Bishop of Sarum's *Sermon* 1703.

"We address our selves in the first Place, to "this great City, and to the several Bodies in it "that are the most concerned in those Parts, to in-"vite them to join in this pious and charitable "Undertaking. Shall I need to use any Arguments "in a Matter that is so plain, and that calls so "loudly to You? Shall I tell you, what Re-"proaches are cast on the *Reformation*, on this "very Account, by those of the Church of *Rome*, "who tell us often of their numerous Missions, "and more numerous Converts? Shall I tell "you, what we have often heard, as a Natio-"nal Reflection, that none of the Protestant "Churches have been so faulty in this Respect, "as we of this Church and Nation, while "none had greater Advantages in well establish-"ed and populous Colonies, and in the vast

 "Re-

" Returns of a most advantageous Trade.--- Let
" not our Plantations themselves have Cause to
" accuse us, that while they are hard at Work
" for us, and while their Productions are so
" charged, that they have but a small Part of
" the Gain that is made by them, so that they
" are too low to contribute much this Way;
" yet that those among us, whose Dealings with
" them God has bless'd with the hundred-fold
" even in this World, are backward in assisting
" them in their spiritual Concerns, when they
" are beginning to offer towards it themselves,
" even beyond their Strength.--- Let those who
" have a true Zeal for the Honour of our Church,
" contribute to raise her Glory, which has been
" hitherto too little advanc'd this Way, while those
" who divide from us in *New-England*, seem to
" have provok'd us to Jealousie on this Account.
" -- Let not the Objections that may be made
" against the Thing, as if the Design were hope-
" less, and must be unsuccessful, shut up any
" Man's Hand or his Heart. Things of this
" Nature must go on slowly, and meet with
" great Obstructions, and many Difficulties,
" chiefly at first, where the Work is so accepta-
" ble to God, and more than ordinary Blessing
" may be well look'd for, if we be not wanting
" on our Part, &c.

" This

Bishop of Litchfield's *Sermon* 1704.

"This great and difficult, but necessary Undertaking, ought to be carried on by all honest Acts and Endeavours; those supernatural Powers which attended the first Propagation of the Gospel have long been withdrawn, and it were Presumption to look for them: And therefore we must call in the best Helps that humane Prudence and Industry will afford. Every Body should assist as their Circumstances enable 'em, and the Multiplicity of Hands help to lighten the Work. To this End the late King, of Blessed Memory, Established a Society with proper Powers, and invited all People to help forward and promote the Undertaking: And the Success of it has already been such, as gives reasonable Hope of removing the Reproach that has so long lain upon us, of neglecting the Affairs of Religion in those Parts of the World. They have built and endow'd Churches; they have settled Ministers in several Places, where there was no such Thing as publick Worship; they have appointed School-Masters for the Instruction of Youth; and are going on to answer the Demands and Necessities of our Colonies, and the several Parts of them, as far as the certain Fund or the casual Accessions will enable 'em.--It may be easily imagin'd how

"great

" great the Charge muſt be to carry on this Bu-
" ſineſs in any Meaſure proportionable to the
" Extent of the Province. Men of Probity
" and competent Abilities ought to find a com-
" fortable Subſiſtance when they go ſo far for it,
" and have ſo many other Difficulties to ſtrug-
" gle with. And 'tis fit they ſhould have Books
" for their own Uſe, and Catechiſms and Books
" of Devotion to diſtribute amongſt their People.
" ----- And if it be conſidered, how vaſt a Tract
" of Ground we have upon the Continent, and
" how many Iſlands we poſſeſs with Settlements
" of leſſer Note; that ſome of them have no
" Miniſters at all, that none of them have ſo
" many as their Occaſions call for: It would
" fright one to think, how much is to be done,
" and how little there is to do it withall. ----
" But God, whoſe Glory is ſo nearly concerned,
" will not ſuffer it to fail for Want of Supplies:
" He will diſpoſe the Good and Generous to
" turn Part of their Charities into this Channel:
" He will inſpire us all with a tender Regard
" to the Spiritual Neceſſities of theſe poor Bre-
" thren, by whoſe daily Labours, the flouriſh-
" ing Condition of this Kingdom is in ſo great
" a Meaſure ſupported. --- To bring all Nations
" under the Dominion of Chriſt (this new diſ-
" covered World, as well as that which former-
" ly

"ly engroſſed the Name) is glorious Employ-
"ment for Heroick Chriſtians: 'Tis a Duty
"incumbent upon them, and 'tis that which God
"in his good Time will certainly bring to paſs.

Biſhop of Chicheſter's Sermon 1705.

"*How ſhall they hear without a Preacher? And*
"*how ſhall they preach except they be ſent?* And
"how ſhall they be ſent, without they be ſup-
"plied with what is neceſſary for their Subſi-
"ſtance and Encouragement? And how can
"our Charity be better beſtow'd, than to have
"the Gentiles *made obedient by Word and Deed?* --
"We ſhould add Endeavours to our Prayers,
"and do what in us lies for the accompliſhing
"of ſo glorious an End. Time was, when the
"Inhabitants of this Iſland were as barbarous as
"the *Indians* are now: *Gentiles, carried away un-*
"*to dumb Idols, even as they were led.* And we
"might have ſo continued to this Day, had it not
"been for the ſpecial Favour of God, and the
"Induſtry of thoſe Apoſtolical Perſons as St.
"*Paul*, that travelled *from Jeruſalem, and round*
"*about unto Illyricum*, unto *Spain*, and even to
"theſe *Britiſh* Iſles, *fully preached the Goſpel of*
"*Chriſt.* And ſhould not we be moved by the
"like generous Compaſſion, and hearken unto
"thoſe, that with the *Macedonian* Spirit call to
"us, *Come over* into the *Indies, and help us.*

"Shall

"Shall we not do what in us lies, by ſend-
"ing or being ſent amongſt them, by ſerving or
"providing for them that enter upon and offer
"themſelves for this Service; that the *Eyes* of
"ſuch poor Wretches *may be opened*, and *they*
"*may be turned from Darkneſs to Light, and from*
"*the Power of Satan unto God.*

§ 31. Thus have we given a true and faithful *Conclusion.*
Account of the Conſtitution and Proceedings of the Society eſtabliſh'd by Royal Charter for the *Propagation of the Goſpel in Foreign Parts*; and we here publiſh it to the World, not for Oſtentation of what has been done, (which is little or nothing in Proportion to the great Work) but to ſhew what a Mighty Truſt is committed to us; how Sincerely we have endeavour'd to diſcharge it; how willing we are to labour in the Proſecution of it; and how much we want a farther Aſſiſtance and Supply from all good and pious Chriſtians, who may depend on a juſt Diſpoſal of their Charity in promoting the beſt Deſign in the World, that of the Converſion of Souls, by the Propagation of the Goſpel. *Proſper Thou the Work, O Lord*, and make it appear to be the *Work of thy Hands.*

F I N I S.

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